

A Puzzle in Indian Epigraphy

BY

PROF. K. M. SHEMBAVNEKAR, M. A.

MORE than half a century has elapsed since Fergusson started his novel theory of the foundation of the Samvat era. Stripped of its speculative extravagance, yet confirmed in the main by the later researches of Fleet, it easily attained to the rank of a well-established historical fact, and became, in its turn, a solid basis for many another hypothesis. According to this theory, the present Vikrama era was founded, not by the King Vikramāditya of the Hindu legends, but by the Mālava clan (*Mālava-gaṇa*) in commemoration of their republican government, and Candragupta II of the Gupta dynasty adopted it as his own era a few centuries later, and gave it the name which it still bears. It will be easily perceived, first, that this view makes the existence of the legendary Vikramāditya a very doubtful question, if not entirely a nonentity. And secondly, it reveals the very surprising fact (if fact at all it was), that two thousand years ago there was in India a warlike clan which was not only powerful enough to constitute itself a republic and found an era, but also fortunate enough to outrival all the greatest monarchs of Bhāratavarṣa in the perpetuation of that era.

And yet how slender sometimes, and how uncertain, the evidence on which mighty issues rest! In the present instance it is only an expression or two in the Mandasor inscriptions, on the doubtful interpretation of which such a huge historical fabric has been reared. Needless to say that it must inevitably fall in case that interpretation is proved erroneous. And as it is quite unjustifiable to reject, except on the strongest grounds, an interpretation which has been in vogue for over half a century, I propose in the present article:—

Firstly, to give a decidedly better and more harmonious interpretation of the phrase *Mālava-gaṇa-sthiti*, which occurs in the Mandasor inscriptions, citing a competent authority in its support for the first time,

Secondly to prove that King Vikramāditya was a historical personage, the son of Mahendra of the Pramāra dynasty, the emperor of Ujjayini, the founder of the era which bears his name, and the patron of learning.

And thirdly, and lastly, to explain why the era was styled the Mālava era in its early centuries.

Fleet, whose rendering of the expression under discussion has been accepted by all antiquarians, with but the slight modification suggested by Dr. D. R. Bhandarkar, naturally took the words *gaṇa* and *sthiti* in their very usual sense. Little did he imagine that the former is used as a neologism in the Mandasor inscriptions. He therefore takes it to mean 'a tribe' (*samūha*), which is the ordinary connotation of the word. So also the latter is taken by him in its most ordinary sense. And thus the two words *gaṇa* and *sthiti* in juxtaposition have been twisted to yield the meaning '(the reckoning from) the tribal constitution of the Mālavas.' Dr. D. R. Bhandarkar, however, corrects Fleet by justly pointing out that the word *Sthiti* must be taken here in the sense of 'usage.' According to him the phrase means 'the usage of the Mālava tribe.'

But he too failed to perceive that *gaṇa* in that particular context, means *gaṇanā*, a sense which is recorded by the *Śabdārṇava-kośa*: *Gaṇastu gaṇanūyām syāt gaṇeṣe pramathē caṇṇē*. The *Śabdārṇava*, indeed, is not extant at present,² but the above citation is found in the commentary of Mallinātha on stanza 33³ of the *Meghadūta*. The commentator seems to have particularly availed himself of the aid of this *Kośa* in writing his commentary on the above-mentioned poem of Kālidāsa. From the quotations given there it is quite evident that this *Kośa* records more meanings of words than the *Amara*, *Medini* and others.

Kielhorn, indeed, had felt the necessity for taking the word *gaṇa* as equivalent to 'reckoning,' (*gaṇanā*), in connection with the expression *Mālavānām gaṇa-sthityā*, etc; and thus having hit upon the right sense of the word by a wonderfully accurate conjecture, he observes,

1. Compare, for a similar use of the word *sthiti*, *Rājataranginī*, i 119.

2. I am informed there is a MS. of it in the *Bodleian* by Mr. P. P. S. Sastri. There appears to be a MS. of this work in the Madras Government MSS. Library, *Editor*. C

3. This is stanza 37 in the Southern editions of the work. *Editor*.

and I would accordingly translate the phrases, *Mālavānām gaṇa-sthityā* and *Mālava-gaṇa-sthiti-vaśāt*, simply with "by, or, according to, the reckoning of the Mālavas".¹ Equally accurate is his remark that it would not be permissible to supply, as was done by Mr. Fleet, the words "the reckoning from" simply to bring out the meaning of the instrumental'.² Of all the Sanskritists who devoted their attention to the solution of this epigraphic problem—and they were not a few, Indians and Europeans alike—he alone seems to have realized the important fact that the suppression of such indispensable words as 'the reckoning from' would be highly unjustifiable, if Fleet's interpretation of the word *gaṇa* were correct. Indeed, such a suppression would be against the very genius of the Sanskrit language. And yet Kielhorn could not turn his conjectural interpretation to advantage, probably, for want of the requisite authority. Dr. D. R. Bhandarkar criticises his suggestions as follows:—'He (Kielhorn) thus makes *gaṇa* equivalent to *gaṇanā*, which is objectionable. For the word *gaṇa* has never the sense of *gaṇanā*, and when placed in juxtaposition with *Mālava* must signify a 'tribe' and a 'tribe' only.'³ But with the authority just cited, it is scarcely necessary to remark that Kielhorn, and not his critic, is in the right. The word *gaṇa* does mean *gaṇanā*, and Vatsabhatti has evidently used it in that sense, inasmuch as it quite suits the context. Thus the phrase *gaṇa-sthiti* means neither more nor less than '*gaṇanā-paddhati* (mode of reckoning)'. Dr. Bhandarkar is scarcely more correct in the second part of his remark, viz. that the word *gaṇa*, when placed in juxtaposition with *Malava*, must signify a 'tribe' and a 'tribe' only. For whatever ambiguity there might lurk in the compound *Mālava-gaṇa-sthiti-vaśāt*, there is absolutely none in the uncompounded phrase *Mālavānām-gaṇa-sthityā*. That is, in other words, the compound is to be dissolved as *Mālavānām-gaṇa-sthitiḥ* and not as *Mālava-gaṇasyū sthitiḥ*. The whole expression, therefore, means 'The system of reckoning (time) of the Mālavas'; i.e. prevalent in the Mālava country, or among the Mālava people.

Then again, the phrase *śrī-mālavagaṇamṇāte* which occurs in the third Mandasor inscription, may now be rendered with 'in the year counted according to the reckoning of the Mālavas'. Strangely

¹ *Ind. Ant.* xix pp. 56-7,

² *Ibid.*,

³ *Bhandarkar Com.* p. 191,

enough. Dr. D. R. Bhandarkar, who brought the inscription to light, gets puzzled over the word 'āmnāta.' The word, however, means simply 'counted' or 'mentioned'. In this sense it is of pretty frequent occurrence, as, for instance, in the *Kāvyaprakāśa*, vii, *atra daiva'a-śabdo puṁsi āmnūtopi na kēnacit prayujyātē*. And now it will be easily perceived that the word *gaṇa* is used in all the three Mandasor inscriptions, as a neologism, the sense of which is recorded only by the *Śabdārṇava-kośa*. When the proper sense is assigned to it the Gordian knot is cut, and the whole verse yields a meaning which is quite felicitous. Had the author really meant to convey the idea of the rising of the Mālavas as a sovereign clan, as has been believed so far, it is pretty certain that he would have used the proper word, namely, *utthāna*, instead of *sthiti*, without doing the least violence to the metre. It is also interesting to note from the philological point of view, that the word *varṇa*, which, in its origin, is exactly similar to *gaṇa*, came to have the sense of *varṇanā* in later times. The *Amara* does not record it, but the *Medinī* does; "Yaśoguna-kathās-vapi;" which little fact is sufficient to bear out the truth of my remarks. But interesting as the word is, it is still more interesting in its contradictory form. Vatsabhatti has twice used the word *nagaṇa* to the great confusion of the decipherers of epigraphs. Fleet and others have taken it as the name of a tree, though such a tree is never mentioned by any of the *Kośas*. Thus a veritable pseudonym has been brought into existence without the knowledge that it is so! But now in the light of this new sense of the word *gaṇa*, it will be easily perceived that *nagaṇa* simply means 'countless' (*na vidyate gaṇa-gaṇana yasya*). And this meaning of the word suits very well the two contexts in which it occurs. It is impossible to suppose that Vatsabhatti, the author, indulged his poetic fancy so far as to group with the best known flower-plants a tree like *nagaṇa*—a tree unknown, not only to poets but even to lexicographers.

It is clear from the foregoing discussion that the phrase *gaṇa-sthiti* can no longer be a proof of the existence of anything like a republic of the Mālavas. In connection with Mālava it simply stands for 'the system of reckoning time in the Mālava country.' Every student of Sanskrit knows that the names of countries are always plural in form, and as such they have absolutely no reference to the political constitution of the people. Even the distinct mention of

warlike clans as such does not prove anything of their internal form of government. For we find the Vṛṣṇis or Yādavas mentioned as a powerful race in the *Mahābhārata*, but clearly they were under a monarchic government. So also, in later Indian history, several Rājput clans like the Rāthors, renowned for their bravery, are mentioned without the least reference to their political constitution.

And now the next question is: Who founded the Mālava era, if not the Mālava clan? To this question there is but one answer: King Vikramāditya of the Pramāra dynasty, the son of Mahendra, the emperor of Ujjayinī, and the hero of numberless romantic legends, founded the era in the year 57 B.C. That he was a historical personage and not a fictitious character, I shall now prove from sources which scarcely seem to have been handled heretofore for this purpose¹. The first and earliest account of him is to be found in the *Kathāsaritsāgara* which, though not very old in itself, is yet considerably old in its original, namely, the *Brhatkathā* of Guṇāḍhya. Another account of him we get in the chronicles of the Rājput bards, who, whatever their drawbacks as historians might be, were never in the habit of giving false names and fictitious genealogies. From these chronicles of the Rājput bards Abūl Fazl has given a short account of Bikramajit (Vikramāditya) and also of his genealogy². According to this account, Āditya Punwār (Pramāra) was the founder of the dynasty. The name of Vikramāditya's father is given as Gandhabba (Gandharva) there, but I think, it is hardly correct. The names of several kings were probably missing, and the bards, in consequence, were obliged to prolong the reigns of the known monarchs, in order to make up for the discrepancy. Thus the genealogy, though correct in so far as it is available, is not quite complete. The *Kathāsaritsāgara* has it, that Vikramāditya was the son of Mahendrāditya and Saumyadarśanā, and I think, that is the more correct account of the two³. The fact that Āditya was the founder of the race, and that Mahendra and Vikrama appended the title Āditya, each after his name, clearly proves, that the dynasty took it as a common appellation, even as the Guptas did three centuries later. It is not therefore an integral part of the name of the founder of the Samvat era, any

1. See *Beginning of South Indian History*, by S. Krishnaswami Aiyangar, published 1918, pp. 56-7. *Editor*.

2. *Ain-i-Akbari*, Suba of Malwa,

3. *Kathāsaritsāgara*, XVIII, 1,

more than is the word Gupta of such names as Samudragupta, Candragupta, etc. Hence it is that we find in the Iron Pillar inscription at Delhi the name of the king given as Candra only, and not as Candragupta. Thus the name Vikramāditya was originally only a proper name, and not at all a high-sounding honorific title. True, the name became such a title in after times; but this was more because of its immortal association with the great monarch who bore it first, than because of its import. Instances in support of this view are to be found in the histories of all countries. Names like Akbar, Śivaji, Fredrick and Napoleon—names which were only proper names at first, became later on honorific titles for the descendants of those great men and other claimants for distinction. If Candragupta II, then, assumed the title Vikramāditya, as unquestionably he did, it only proves the fact that the name of the great founder of the Vikrama Samvat had attained a very high degree of renown in the 4th century A.D.

The *Kathāsaritsāgara* gives an interesting account of the parentage, birth, and romantic exploits of this Vikramāditya, and of no other. The romance we may discard here, as it is useless for our present purpose. But the account of his parentage and birth is very important from the historical point of view. For, in the first place, such a graphic account cannot be a fiction; and, secondly the name of the hero and the character which is given to him therein, are in perfect accordance with those of the founder of the Vikrama era—the traditional Vikramāditya. And an examination into the date of the *Bṛhatkathā* will clearly settle the point. The *Bṛhatkathā* of Guṇāḍhya, as is quite well known, was a book written, not indeed in Sanskrit, but in the Pāṣāṇī language. In bulk it was as big as the present *Mahābhārata*, on which obviously it seems to have been modelled. For if the *Mahābhārata* is divided into 18 *parvans*, the *Bṛhatkathā* was divided into as many *lambakas*. Evidently, therefore, this equality as regards the number of divisions and the number of verses, leaves little or no doubt that Guṇāḍhya emulated Vyāsa¹. As to the date of this prolific writer, it is generally believed that he was a contemporary of the Sātavāhana kings, an account of whom he gives in his book.

1. Hopkins, in fixing the date of the *Mahābhārata*, clearly seems to be unaware of Guṇāḍhya's debt to Vyāsa. If the date of the *Bṛhatkathā* is the first century A. D., the date of the present *Mahābhārata* must be at least a few centuries before Christ.

Any thing later than that in point of time, he does not narrate. And this is what helps us in fixing his date as the first century A. D. For, like the author of the *Mahābhārata*, he does not lay claim only to high antiquity, with the reservation of the right to describe later kings and events by way of prophecy. He has indeed, no reason to impose himself upon the reader as an older writer than he really is. Those scholars, therefore, who attempt to fix the date of the *Bṛhatkathā* as the 4th century A. D. are manifestly in the wrong. Dr A. B. Keith, indeed, frankly admits that there is no evidence to suppose that the book was not written in the 1st century A. D. But even taking it for granted that the *Bṛhatkathā* was composed in the 4th century A. D., it may be asked: What Vikramāditya is this that is described in the last *lambaka* thereof? For, as already remarked above, the account is not a fiction; and if that Vikramāditya were no other than Candragupta II, how is it possible that a writer who lived in the 4th century A. D., and who, therefore, was a contemporary—or almost a contemporary—of that monarch, should give such a false account as regards his parentage, country, etc.? Are we to believe that the author was so ignorant of these important particulars about the great Gupta emperor, if he chose him for one of his heroes? And, if not ignorant, what motive could he have—*cui bono*, as the Roman lawyer was wont to ask—for giving us such a tissue of falsehood? Certainly the Guptas were not like some plebeian monarchs, who endeavour to exalt themselves in the eyes of posterity by inventing specious relationships with former renowned families. On the contrary, so far from being plebeians, they came from a noble and distinguished stock, and inherited the best and noblest blood. In their inscriptions we find them dwelling at great length on the dignity which they derive from their nobility of descent, as well as their alliances with the Lichhavis and other distinguished clans of those times. The *Bṛhatkathā* must be regarded, therefore, as a work of the 1st century A. D., and the Vikramāditya described therein is no other than the founder of the Sainvat era. The account of him as given in the *Kathāsaritsūgara* fully tallies with every thing which tradition has preserved of that great and good ruler.¹ According to this account, he was a *gana* attendant) of Śiva, Mālyavat by name, specially sent down to the

¹ *Kathāsaritsūgara*, XVIII, 1.

earth for the annihilation of the Mlechhas (barbarians), the suppression of anti-Vedic creeds like Buddhism, and the revival of Vedicism or Brāhmanism. He seems to have been a devout Śaiva, though not a bigot, and the creed of Śaivism seems to have obtained a permanent ascendancy in Mālava on account of the magnificence of his own piety. The famous shrine of Mahākāla at Ujjayinī, destroyed by the Muhammadans in the 13th century A. D. was, as we may now believe, built by this very Vikramāditya. The following extract from Ferishta, the celebrated historian, will be found very interesting in this connection.

‘ After the reduction of Guāliar, the King (Sultan Altamesh) marched his army towards Malwa, reduced the fort of Bhilsa, and took the city of Oojein (Ujjain), where he destroyed a magnificent temple dedicated to Mahakaly (Mahākāla) formed under the same plan with that of Somnāth. This temple is said to have occupied three hundred years in building, and was surrounded by a wall one hundred cubits in height. The image of Vikramaditya, who had been formerly prince of this country, and so renowned that the Hindus have taken an era from his death, as also the image of Mahakaly (Mahākāla), both of stone, with many other figures of brass, were found in the temple. These images the king caused to be conveyed to Dehli, and broken at the door of the great mosque.’¹

All this is perfectly in keeping with the creed, the greatness, and the beneficence, of the legendary Vikramāditya only. And nothing can be farther from the truth than to assign to Candragupta II the credit of such a notable achievement. For, in the first place, the Guptas were avowed Vaisṇavas in their creed, and secondly, there is not even the least reference to this in their inscriptions, though such a reference would be well in unison with the splendid account of their greatness which they are pleased to give us. It is besides absurd in the highest degree to imagine a Vaiṣṇava king, however wealthy or mighty he may be, rearing such a stupendous structure in honour of Śiva, a structure, which, according to the above account from Ferishta, must have strained the resources of a prosperous kingdom for a number of years.

The *Rājataranginī* also mentions two Vikramādityas, who, at any rate, are other than Candragupta II. The first of these two belongs to

¹ *Ferishta*, Trans. by Col. Briggs, Vol. i, p. 211.

a period which is, at least, a century B.C. : 'Then a king of the name of Pratāpāditya, a relative of King Vikramāditya, was brought by them from afar and crowned (on the throne of Kashmīr)'¹ The second Vikramāditya of Kalhana is Śilāditya of Ujjayinī. But so confused is the whole chronology of Kalhana in the case of the earlier rulers of Kashmir, that he assigns a reign of three hundred years to Ranāditya alone ! It is, therefore, perfectly clear that he is misled in his account of this latter king Vikramāditya. As a matter of fact, he criticises his predecessors for confounding the two kings.² But, I think that *they* are right, and that he himself is wrong. It also appears to me that he attributes to the second a grandeur and a renown which really belong to the first. Such a confusion, indeed, is natural in one, who, though a historian of good critical acumen, does not pretend to know the history of other dynasties but those of Kashmir. His first Vikramāditya therefore, is, in all probability, the same as the one described in the last book of the *Kathāsariāsgara*, that is to say, he is the same as the founder of the Samvat era.

All this historical evidence, so far neglected by antiquarians, points unmistakably to one and the same Vikramāditya. And he is none other than the hero of the very numerous legends which survive to this day. His long and remarkably successful career, his patronage of learning, his romantic adventures, and his piety, seem, in their combination, to have imparted a peculiar glow and immortality to his name, which since then, became a source of inspiration for all aspiring Hindu princes. During his long and glorious reign there appears to have been that revival of Brāhmanism and Brahmanical learning which made Mālaya a stronghold against Buddhism and Jainism, and at the same time the mother of poets and astronomers. A second, and in some respects similar, revival took place in the period of the Guptas also, but that was not certainly the first, as Dr. Keith and a number of Western Orientalists confidently assert. For the Guptas old never credited with anything of the kind by the *purāṇas* which explicitly mention the Agnikula Ksatriyas as the first restorers of the old order. Nor were they fortunate enough to leave behind them any kind of glorious traditions. But, however we may account for it, the fact remains undisputed that no tradition relating to any of the Gupt

¹ *Rājataranginī*, I, 2-6.

² *Ibid.*

emperors has been handed down to posterity. All their history, as is well known, is based on epigraphic and numismatic data. The vast body of tradition, on the other hand, refers only to that Vikramāditya who is the founder of the Samvat era. And so strong is their cumulative effect that at least Edgerton and Vincent Smith have, in spite of the epigraphic puzzle, recorded it as their opinion that such a king might have lived at the time. i.e. in the first century B.C.¹

And now when the epigraphic puzzle is got rid of, and a body of direct historical evidence has been adduced, the existence of the legendary Vikramāditya, I think, should be no more doubtful than that of Samudragupta in Indian history. Besides the legacy of traditions, he has left his immortal era to posterity.

As, however, antiquarians disbelieved the very fact of the foundation of the era by Vikramāditya, naturally they indulged their fancy in a large amount of speculation as regards its connection with his name. To their great satisfaction, they found in Candragupta II, their first Vikramāditya, a ruler, who, if not the actual founder of the era, was at least the patron and appropriator of the same. It is remarkable that none of the historians and scholars who have recorded this opinion, seems to have been struck with the strangeness of the assumption. For it is not only against all analogy, but it is against the very Indian idea of imperial dignity. No Indian ruler has, as yet, attempted to appropriate, or rather misappropriate, the era founded by another. Had Candragupta made the alleged misappropriation, certainly it would have been a good example for a number of later kings to follow. And instead of a number of eras of mushroom growth that obtrude themselves upon our notice, we would have discovered only attempts at misappropriation in that case. No known king, however, down to the time of Śivaji, is guilty of such a crime. Few indeed have been fortunate enough to continue their eras for a long time: but all such as aspired to that greatness have been dignified enough to found them separately in commemoration of their supremacy. But besides these general reasons, Candragupta had an additional reason against the alleged misappropriation. The Gupta era had been already founded by his own illustrious ancestor in the year 319 A.D. And if he had patronized another era in supersession

¹Edgerton's *Vikrama's Adventures*, Intro., p.lxv.

of it, he would have been guilty of sullyng the sacred bequest of his own ancestor. Thus the belief that he gave his name to the Mālava era is only a gratuitous assumption, an assumption which has its origin in the misinterpretation of the phrase *gaṇa-sthiti*, and its development in the confusion consequent upon it. The era, in fact, was neither founded by the Mālava clan, as has been already proved above, nor named after Candragupta II, *alias* Vikramāditya.

Now it is true that the Saṃvat era is mentioned in the earlier inscriptions without the founder's name connected with it. But that does not prove that it was nameless at the time, or that it was otherwise designated. For it is a fact, too flagrantly notorious, that Sanskrit writers have been all along in the habit of making an indifferent mention of the eras they use. Expressions, like 'the era,' 'the era that is current', 'after the lapse of—years since the Śaka Kings', etc., are generally to be met with in Sanskrit writings. Thus Varāhamihira simply says *gatāni varṣāṇi Śakēndra-kālāt*, i.e., 'the years that passed since the time of the Śaka King'. His commentator, Utpala, also makes a similarly indifferent mention of the Śaka era: *Vasvaṣṭaṣṭamite* (888) *Śake*, at the end of his commentary. So also in the inscriptions: *Gupta-prakāle gaṇanām vidhāya* (Girnār Rock Inscription of Samudragupta); *Samāsu samatītāsu Śakānāmapi bhūbhujām* (Aihole inscription of Pulakesin II). Thus it is clear that Sanskrit writers were not particular to mention eras in their proper style. It is very probable that the Gupta era also bore the full name of the founder, and in the popular parlance of those days it was known in its full and proper style. As to the Śalivāhana era, we find it generally styled the 'Śaka era' till nearly a thousand years from its foundation. But no antiquarian has, as yet, thought it worth his while to propound a theory similar to the one about the Saṃvat era, probably because there is no king of the name of Śalivāhana about that period in Indian history, with whose name the era could be conveniently connected. It is, however, by no means difficult to explain the indifference or looseness of the style in which all eras are mentioned by Sanskrit writers.

First, they were handicapped by the exigency of the metre, which, in most cases, could not permit a full expression of the usual style of

or after it. King Vikramāditya of Ujjayini founded the Samvat era, though like the Śālivāhana Śaka era, it is vaguely called 'the system of reckoning in the Mālava country', in the earlier inscriptions. And, finally, the hypothesis which has obtained general credit among scholars, and for more than half a century—the hypothesis that seeks to account for that vagueness of style by connecting the era with Candragupta II—is as groundless in the assumption, as it is unserviceable for the purpose which it is called upon to serve.

1. Our ancient Smṛtis constitute the most complete code of human behaviour ever conceived. The lawgivers lay down detailed rules meant to guide the Hindu in every conceivable matter throughout his life. The scope of the Smṛti text is the entire life of the Hindu from conception to death—and the lawgivers do not forget him even after his exit from the world. His descendants must offer him food and drink regularly to keep him satisfied and elaborate rules have been laid down as to what should and what should not be offered to the ancestors, the manner of such offering, who may or may not be invited, and so on. Needless to say there are even more elaborate sets of rules prescribing what a Hindu may or may not eat while he is alive.

These rules are very interesting and as they show to some extent the food habits of ancient Indians, a discussion of these rules are certainly of some value for the student of the evolution of the Indian culture.

Mahāmahopadhyāya P. V. Kāne has discussed most aspects of the subject with his characteristic thoroughness in his monumental *History of the Dharma Śāstras* (Vol. II, Part II, pp. 771–91) but he has practically stated nothing regarding the identification of the various animals, plants and vegetables named by the Smṛtikāras. To this particular topic he has devoted only two pages. Endeavour is made in what follows to treat the subject in some detail. We shall present three lists—one of foods prohibited by the Smṛti texts, one of foods which must not be offered to the manes and a third of foods recommended for offering to the departed. As regards plants and vegetables, an attempt has been made to supply the current botanical names for which I am grateful for the kind help ungrudgingly rendered by Sri Srinivasam, officer-in-charge of the Economic Botany section of the Indian Museum. The problem of identification has been far from easy. Other aspects of the subject have also been briefly dealt with by way of introduction to the tables to make the article self-sufficient. For details Kāne *H.D.S.*, II, is the obvious reference.

Smṛtis are now practically relics of old days. Except in cases of religious ceremonies, few bother about the endless restrictions. Even at times of birth, marriage, death and śrāddha the rules are seldom observed with all their strictness. The priests themselves have bowed down to the times—they have been compelled to relax the rigour of the laws to please and keep their clients.

The rules regarding prescription and prohibition of foods are among those which are least observed by the educated Hindu. Except in regard to beef, there seems to be no real taboo. Pork is not objected to by many though usually the Brāhmaṇas still abhor it. There is practically no prejudice against fowl. One does not eat horse-flesh or lion's meat not because the śāstras prohibit them but because of personal prejudice. Nobody does any penance prescribed in the śāstras for partaking of prohibited foods. Few even know that one may not eat a large variety of vegetables and fruits. People are even more ignorant about the rules laid down regarding what may or may not be offered at the śrāddha.

2. Even now Brāhmaṇas all over India with the exception of Bengal are mostly vegetarians.¹ Those of Bengal, except the most orthodox, freely eat fish and also goat-flesh and mutton. A perusal of the Smṛtis will show that our ancestors were meat-² and fish-eaters and they also were fond of wine.³ Ancient Indians seem to have taken beef rather freely as will appear from the *Dharma-Sūtras* of Gautama, Āpastamba and from some later Smṛtis as well. Āpastamba prohibits घेनु, milch cow, and अण्डुह्, plough oxen, quite reasonably. Printed text⁴ of Gautama is just the reverse and is most probably corrupt. It is well known that in ancient times guests were offered beef which must have been considered a delicacy. It is enough for us to refer the reader to Yājñavalkya, Āchāra, s. 109⁵ and to Pāṇini, III, 4. 73.⁶ Neither Manu nor Yājñavalkya prohibits beef though penances are prescribed somewhat illogically for killing cows. Beef, mutton and goat-flesh seem to have been acceptable to Brāhmaṇas even at the time of Medhātithi who flourished in the eighth or ninth century A.D.⁷

According to many authorities, it was compulsory to offer meat and wine at śrāddhas. Devala⁸ goes so far as to say that a śrāddha without offering of meat is no śrāddha at all. According to Manu,⁹ Yājñavalkya⁹ and other authorities, certain animals are specially recommended for sacrifice at the time of śrāddhas. Among such animals are boar (वराह), cow (गो), buffalo (महिष), deer (हरिण), goat (कृग), sheep (उरग), rhinoceros (खड्ग); and also gayāl (गवय) according to some. One text¹⁰ mentions even the porpoise (शिशुमार). Among fish, pāṭhina (पाठीन) and rohita (रोहित) had to be offered to gods before they could be eaten.¹¹ It was not enough merely to sacrifice these animals, the offerer was compelled to partake of the meat at the cost of severe penance. Thus, according to Manu,¹² if the offerer refuses to partake of the meat offered at the śrāddha, he will be born as a beast no less than twenty-one times. According to others,¹³ such offerer was to stew in hell for as many years as there were hairs on the body of the sacrificed animals. Among other animals which were recommended for sacrifice at the śrāddhas are mahāsalka (महाशल्क) variously explained¹⁴

¹ Gauḍa Sāraswat Brāhmaṇas of Konkan and some Maithil Brāhmaṇas of Bihar eat fish.

² On the subject of meat-eating, vide Kāne, *op. cit.*, pp. 772-81.

³ On drinking of wine, vide pp. 757-58, *op. cit.*

⁴ Ānandāśrama edition.

⁵ महोक्षं वा महोजं वा श्रोत्रियायोपकल्पयेत् । Also वद्धचक्राक्षपु यूयते तद्यथादौ मनुष्यराज आगतेऽन्यस्मिन् वार्द्धति उक्षाणं वा वेद्धतं वाचतदन्त इति (Haradatta on Gautama).

⁶ दाशगोष्ठौ सम्प्रदाने ।

⁷ On Manu, V, 18, गोऽन्यजन्तुगा भक्ष्याः । Also गोऽन्यजमांसमेवानुपाकृतशब्देन विवक्षितम् (*ibid.*, V, 7). Śamkha prescribes penance for eating beef. The injunction is explained as being not applicable to eating of beef at śrāddhas and madhuparkas.

⁸ विना मांसेन यच्छ्राद्धं कृतमप्यकृतं भवेत् (Devala in Hemādri).

⁹ Manu, III, 268-72; Yāj., I, 258-60.

¹⁰ *Skanda Purana*, Nagarakhanda (in Hemādri); Prachetas in *Smṛti Chandrikā*.

¹¹ Manu, V, 16.

¹² स प्रेत्य पशुतां याति सन्धवन्नेकविंशतिम् (Manu, V, 35).

¹³ यावन्ति पशुरोमाणि तावन्निरयमश्नुते (Pāṭhinasi in Hemādri).

¹⁴ सशल्कमस्याः (Medhā.); शल्काः (Hemādri). Dr. S. L. Hora thinks it means the mahseer fish.

as a fish with big scales or a porcupine (शल्यक), loha (लोह), explained¹ either as a goat black or brown all over or a kind of 'bird' and वार्ध्रीणस which is explained as a rhinoceros according to lexicons,² but as a bird or an old goat according to commentators.³ Later on, offering of meat at śrāddhas came to be strictly prohibited. The text usually quoted in support is the late *Brhannāradiya Purāna*.⁴

By the time of Manu it seems that meat-eating was already somewhat out of favour. Meat could be taken only at sacrifices to gods and ancestors, to please guests, to save life and, it is interesting to note, at the request of Brāhmaṇas—but only once according to Yama !!⁵ Kṣatriyas were given the liberty to partake of meat of animals killed by themselves. All the restrictions regarding food were meant for the three upper castes but specially for Brāhmaṇas. Śūdras apparently could eat whatever they liked. Beef-eating was probably completely prohibited by the eleventh century. In course of perhaps one hundred years more Brāhmaṇas all over the country except Bengal became vegetarians.

As regards the beasts, there are certain general prohibitions.⁶ The most important are those relating to five-nailed (पञ्चनख) animals, animals

¹ लोहः कृष्णच्छागः सर्वरक्तो वा, अन्ये तु शकुनिलोहश्छनामा इत्याहुः। लोहश्छ is कङ्क, *Ardea purpurea*.

² e.g. *Trikāṇḍaśeṣa*, *Kalpadrakoṣa*, etc.

³ त्रिपिवन्त्रिन्द्रियक्षीणं श्वेतं दृढमजापतिम् ।
वार्ध्रीणसं तु तं प्राञ्ज्याञ्जिकाः पितृकर्मणि ॥

—(Medhātithi on Manu, III.)

Also

कृष्णग्रीवो रक्तशिराः श्वेतपक्षो विद्वत्तमः ।
स वै वार्ध्रीणसः प्रोक्त इत्येषा वैदिकी श्रुतिः ॥

Smṛti Chandrikā quotes Viṣṇudharmottara :

त्रिपिवन्त्रिन्द्रियक्षीणं यूयस्याप्रचरन्तथा ।
रक्तवर्णं तु राजेन्द्र क्षागं वार्ध्रीणसं विदुः ॥

रक्त here is explained to mean white (श्वेत) !

- ⁴ समुद्रयातुः स्त्रीकारः कमण्डलुविधारणम् । द्विजानामसवर्णास्तु कन्यास्तपयमस्तथा ॥
देवराश सुतोत्पत्तिर्मधुपर्कं पशोर्वधः । मांसदानं तथा याज्ञे वानप्रस्थायमस्तथा ॥
दत्ताचनयाः कन्यायाः पुनर्दानं परस्य च । दीर्घकालं ब्रह्मचर्यं नरमेधाश्वमेधकौ ।
महाप्रस्थानगमनं गोमेधश्च तथा मखः ॥ दसान् धर्मान् कलौ युगे वर्ज्यानाञ्जर्मनौपिणः ॥

For other details see *Nirṇayasindhu* and Hemādri. Also Kāne, *op. cit.*, III, ch. xxxiv and Bhattachārya, *Kali-Varjya* (C.U.P.).

⁵ प्रोक्षितं भक्षयेन् मांसं ब्राह्मणानां च काम्यया । यथाविधि नियुक्तं च प्राणानामपि चात्यये ॥
Manu, V, 27 and Yj., I, 179 are to the same effect. Yama reads ... सकृद् ब्राह्मणकाम्यया..

⁶ Manu, V, 17-18; Yj., I, 177; Gautama, II, 8, 27; Āpastamba, I, 5, 37; Baudh., I, 5, 152, etc. There are six exceptions श्वाविध्, गोधा, खड्ग, कूर्म, शश, शल्यक; Āpastamba adds पूतिस्वप. खड्ग is not पञ्चनख according to Baudhāyana. सेधा (Yj., etc.) is identical with शल्यक. See p. 172 for further discussion regarding श्वाविध्, शल्यक and खड्ग.

with one hoof¹ and also animals with two rows of teeth² and there is, of course, quite a long list of beasts which may not be eaten, such as, lions, tigers, leopards, rats, dogs, jackals, elephants, asses and monkeys. Most of these would be prohibited by the general rules and their special mention may indicate disapproval of food habits of the aboriginals with whom the ancient Hindus came into close contact, so much so that many tribes must have become very early affiliated to the Hindu fold.

At the time of Manu it seems that porcupines (शल्यक), tortoises (कूर्म), rabbits (शश), iguanas (गोघा), deer and antelopes (मृग) as also rhinoceroses, goats and sheep were not prohibited even to Brāhmaṇas. Wild boars (वराह or अग्रान्यशूकर) as also wild fowl (आरण्यकुक्कुट) were likewise allowed. The Brāhmaṇas had become vegetarians by the time *Parāśara Samhitā* was written; for Parāśara prescribes penance for even killing deer, goat and sheep.³

Nobody would now think of eating snakes, ospreys, hawks, vultures and crows. But these are also prohibited by name. I have not been able to understand why our sages were so very particular about śarabha (शरभ), a mythical eight-footed monster before which even the lion quailed in terror.⁴ Even penance is prescribed for killing a śarabha (शरभ)!! Does it mean something else, for instance, a locust? According to *Medinī*, a शरभ may mean a camel or a variety of monkey.⁵

3. There are certain general rules regarding birds also; thus carrion-eaters (क्याद), fish-eaters (मत्स्याद), web-footed birds (जालपाद), 'peckers' (प्रतुद) and 'scatterers' (विष्किर) must not be eaten. Peckers (प्रतुद) are birds of prey such as hawk. But these are meat-eaters and fish-eaters as well. The general rules are obviously not exclusive of each other. According to Gautama, as we find in the printed text,⁶ peckers (प्रतुद), web-footed birds (जालपाद) and scatterers (विष्किर) are *not* prohibited. The commentator takes great pains to explain that these may be eaten in times of distress!⁷ The text seems to be corrupt however. There is also a long list of birds by name many of which would be prohibited by the general rules. Some commentators explain that their special mention indicates that these are to be specially abhorred.⁸ Others explain that their special mention indicates that others of the same class may be eaten—but in times of distress only.⁹

1 एकशफ (Manu, V, II; Yj., I, 172).

2 उभयनोदतः (Gautama, II, 8, 28) एकनोदतः animals with the exception of camels may be eaten (Manu, V, 18); such animals include cows, goats, sheep and deer. Yj. does not except camels.

3 Parāśara prescribes penance even for eating brinjals.

4 According to its usual descriptions, it has the shape of a camel with eight legs, four upturned, and eyes also upturned. अष्टपादूर्ध्वनयनः ऊर्ध्वपादचतुष्टयः Dalvaṇa Misra says that the animal is well known in Kashmir!! अष्टापद उष्ट्रप्रमाणो महाशृङ्गः प्रसृगन्तश्चतुष्पादः काश्मीरेषु प्रसिद्धः।

5 शरभस्तु पशोर्भिदि करभे वानरभिदि (*Medinī*).

6 Manu, V, 11-14; Yj., 172-75.

7 Gautama, II, 8, 35.

8 निन्दातिशयसूचनार्थम्।

9 cf. *Medhātithi* (V, 12) जालपादनिषेधेनैव सिद्धं श्रयग्रहणन्तु अन्येषामापदि विकल्पार्थम्।
So also Kullūka.

Āpastamba and Gautama prohibited only a few kinds of fish, allowing other fish whether with or without scales. Baudhāyana prohibits *all* fish with the exception of a few varieties. Manu and Yājñavalkya had certain reservations but they allowed fish with scales and some other varieties.¹ They are followed by Yama and Paithīnasi. Later on, fish seems to have been prohibited altogether.²

In Bengal Brāhmaṇas generally have no objection to any fish with scales, goat-flesh and mutton and so it seems that they follow Manu more closely even now than their brothers elsewhere. But beef is abhorred equally in Bengal as elsewhere.

4. Buddhism and Jainism are not solely responsible for vegetarianism in India. Even Asoka did not prohibit meat-eating altogether. His Delhi-Topra edict³ prohibits only certain kinds of meat which include ants, bats, iguanas, porcupines, tortoises and rhinoceroses. The edict prohibits the killing of the following animals:—

सुक (parrots), सालिक (mainas), अलुन चक्रवाक (the ruddy goose or the nandimukha bird), हंस (wild goose), गेलाट (?), जतूक (bat or flying fox), अम्बाकपिलिका (queen-ant), दुडि (terrapin), अनठिक मच (boneless fish), गंगापुण्डक (?), वेदवेयक (?), संकुज मच (skate fish), कफट सेयक (tortoise and porcupine ?), पणशश (squirrel ?), सिमल (barasing stag), सगडक (bull set at liberty), ओकपिंड (vermin, like iguana, etc.), पलसत (rhinoceros), सेतकपोत (white dove), ग्रामकपोत (domestic dove or pigeon), all quadrupeds which are neither useful nor edible, she-goats, ewes and sows which are either young or in milk and also their young which are less than six months old.

Fish could not be sold or caught on certain days.

It will be noted that even by the time of Asoka beef-eating was not prohibited.

The edict was issued in the twenty-sixth year of the Emperor's reign and may be taken to be the farthest limit of Asoka's attempt to preserve animal life. For a long time two peacocks and one deer used to be killed daily for the royal table!⁴

5. There are no general rules regarding vegetables but there are long lists of prohibitions and equally long lists of vegetables recommended for offering at the time of śrāddhas. Needless to say, that except in respect of a few items, each authority has his own list, and in some cases there is contradiction as well. Manu, Yājñavalkya and the Sūtra texts mention only a few items, the Purāṇas being responsible for the longer lists. Hence, it appears reasonable to hold that for the most part the later authorities record regional customs.

According to some authorities, अलावु (bottle-gourd), उदुम्बर (fig), कूष्माण्ड (ash-gourd), पोतिका (Indian spinach), मसूर (*Lens esculenta*) and वार्ताकु (brinjal) are prohibited, but in Bengal even in Brāhmaṇa households one or more of them are included in the daily menu. Among items prohibited

¹ सशक्ताश्चैव सर्वशः (Manu, V, 16). Also Yj., I, 178.

² cf. Devala.

³ For text and translation with notes, see Appendix.

⁴ See Rock Edict I. Text and translation in Appendix.

to be taken if so done under the supervision of a Brāhmaṇa.¹ Other authorities allow food offered by Śūdras of certain categories such as one's slave, milkmen, barbers and family friends.² Similarly, there is a special prohibition in respect of food offered by persons following certain avocations and belonging to certain subcastes. The list is quite long and includes hunters, dyers, washermen, distillers of wine (brewers), prostitutes, oil-crushers, tailors, weavers, blacksmiths, potters, carpenters, cobblers, sellers of hides, goldsmiths and some others. Interesting inclusions are of physicians by most authorities and of hermits and writers³ by Sumantu. Samkha and Likhita include in the list kings and priests⁴ as well.

Uncooked meat, butchered meat and dried meat are prohibited as also meat and fish made high by putting under earth.⁵ Only milk of cows, goats and buffaloes are allowed to be taken and there is special prohibition against milk of sheep, camel, one-hoofed animals such as asses and horses, of wild animals except of goats and buffaloes, and against human milk.⁶ Even as regards milk of cows, goats and buffaloes, there are restrictions. One must not take their milk if they are in their periods or in heat or if they have lost their young or if they have brought forth more than one young in one litter and also if ten days have not expired from their delivery.⁷ Brāhmaṇas were somewhat selfish in that good cow milk (कपिलाक्षीर) was reserved only for Brāhmaṇas.⁸

Stale food (पर्युषित), that is, prepared the day before, and articles of food kept overnight are prohibited but there is a long list of exceptions such as vegetables (शाक), soup (यूष, सूप), meat (मांस), ghee (सर्पिस्), molasses (गुड), curds (दधि), honey (मधु), flour of gram or barley (सक्तु), preparations of barley, wheat or milk (चवगोधूमज, पचःविक्रिया), food prepared or kept in oil or ghee (तैलपक्व, स्नेहाक्त), remains of food offered at sacrifice (हविःशेष), oil (स्नेह), sweets (भक्ष, फणित), pressed rice (पृथुक), cakes of rice, etc.

1 आर्याधिष्ठिता वा शूद्राः संस्कर्तारः स्युः; Āpastamba, II, 1, 4. This rule is not applicable to Kali age.

2 शूद्रेषु दासगोपालकुलमित्रार्थचौरिणः। भोज्यान्ना नापितृश्चापि यश्चात्मानं निवेदयेत् ॥ Yj., I, 166. Devala adds कुम्भकार (potter). This rule is also not applicable to Kali age.

3 यति is explained as ब्रह्मचारिन् and लेखक as चित्रकार by Chanḍeśwara.

4 राजपुरोहिताद्वानि. On this aspect of the subject, vide Kāne, *op. cit.*, pp. 785-91 for details.

5 ऋजौषपक्व is explained as भौमोष्णपक्व.

6 Yājñavalkya means a woman as also female animal with two teats (Mitākṣarā). On prohibition *re.* milk, vide Kāne, II, Pt. II, pp. 782-3.

7 Gautama prohibits स्यन्दिनीदुग्धः; स्यन्दिनी is either स्वयमेव क्षीरं प्रस्यन्दमाना or प्रस्यन्दमानयोनि. Others prohibit सन्धिनीदुग्ध. सन्धिनी is variously explained, e.g. (1) दृषस्यन्ती, (2) या उभयोः कालयोः प्राप्तदोहा कश्चिदित्यन्तरत्र दुह्यते (Medhā.), i.e. untimely milked, (3) या नृत्वत्वा वत्सान्तरसन्धानेन दुह्यते चेति केचित्, i.e. cow which has lost her calf. See *Smṛti Chandrikā* for a detailed discussion.

8 क्षत्रियश्चैव दृक्स्थो वैश्यः शूद्रोऽथवा पुनः। यः पिबेत् कापिलं क्षीरं न ततोऽन्योऽस्ति पापकृत् ॥ Āpastamba quoted by Haradatta.

(पिष्टक), fruits and roots, medicinal plants (औषधि), etc. Among exceptions there is a special mention of Rāgakhaṇḍava or Rāgaśāḍava which must have been a great delicacy with our forefathers.¹ It is a sort of drink highly flavoured with spices and sweet to taste. Food turned sour (शुक्त) is specially prohibited.² An obvious exception is दधि, curds. Such food, however, may be taken if prepared of more than one article. So Hemādri and Haradatta except kānjika.³ Another exception is करम्म, which is nothing but curds mixed with barley flour. Some authorities except चुक्र which as explained by Hemādri seems to be a sort of fermented liquor.⁴

One must not prepare certain foods for oneself alone (आत्मार्थे). The commentators explain that these things must first be offered to the gods or the ancestors, like meat. These are कृशर (rice boiled with pulses), संयाव (wheat flour boiled in ghee and milk), अपूप (cakes of rice, etc.), पायस (barley boiled in milk—GR.) and शक्कुली (powdered pulse such as mūga boiled in milk with sesamum (GR.) and wheat flour boiled in oil or ghee—*Halāyudha*.).

One should not take विलेय (dregs left in preparation of ghee), पिण्याक (oil-cakes) and मथित (churned milk, ghole from which fat has been extracted). This is one of the few rules for which some reason is given. Gautama says these should be avoided because these have no food value (आत्तवीर्य). There is a salutary prohibition that seeds of pumpkins and the like should not be eaten.⁵ One must also not eat क्षौरलवण which has been explained as salted milk. A better reading is क्षारलवण.⁶ All these prohibitions are

¹ Various explained by Mitra Miśra, Hemādri, Kamalākara and *Bhāvaprakāśa*. Hemādri and *Bhāvaprakāśa* also refer to पाणक and रसाला drinks. पिण्णलीशुण्डीयुक्तसु सुद्रयूपसु खाण्डवः। रागखाण्डवतां यानि शर्करासंयुतं तु तत्—NS.

सुद्राढक्यादीनि मांसानि वा मूलफलादीनि निष्काप्य गृहीता रसाः शर्करामध्वादिव्यसङ्गेन मधुरीकृताः रागाः, अस्त्रद्रव्यसंयोगेनास्त्रीकृतास्तु पाण्डवाः (H.).

शर्करात्वगेलानागकेसरमधुमरिचमिथुमनुद्धतस्नेहभागं वस्ते सङ्घृष्य गालितं गोदधि रसाला। गुडमरिचशर्करैलाकर्पूरादिसंस्कृतापक्वद्राक्षाकदलादिफलद्रवाः (DH.).

² शुक्त is thus explained by *Mitākṣarā*. यत् स्वयमनस्त्वं केवलं परिवासेन, द्रव्यान्तरपरि-वासाभ्यां वास्त्रीभवति तत् शुक्तम्।

³ cf. शुक्तं केवलम् (Gautama); शुक्तं वापरयोगम् (Āpastamba). Brhaspati excepts शुक्त in which roots, flowers, etc., have been used provided it is not intoxicating.

कन्दमूलफलैः पुष्पैः शस्त्रैः शुक्तासवं तु तत्।

अविकारि, भवेन्मद्यमभक्ष्यं तद् विकारकत्—GR.

⁴ गुडमधुकाञ्जिकसुखादिद्रवद्रव्यं धान्याद्युष्मनि अहसप्राहादिकालमवस्थाप्यातिशुक्ततां नीतं चुक्रमित्युच्यते॥

⁵ न बीजान्युपभुञ्जीत रोगापत्तिवृत्ते बुधः।

फलान्येषामनन्तानि बीजानां तु विनाशयेत्—Devala in GR.

⁶ क्षारलवण is salt with high alkaline content.

meant for the upper castes and not for Śūdras. One must, however, note the very convenient proposition that whatever is touched by the Brāhmaṇa immediately becomes *हविः*, fit to be offered to the gods !!¹

8. As regards individual items of food, it will be seen that the authorities are not unanimous either as regards prohibition as to food or offering, or as regards recommendation as to offering at the śrāddha. This divergence of opinion points to divergence in local or regional food habits, or change in food habits with time. As regards meat, while all the authorities seem to prohibit five-nailed beasts with some exceptions, some prohibit one-hoofed animals while others like Baudhāyana prohibit two-hoofed ones. The latter prohibits all domesticated quadrupeds with the exception of goat and sheep. Others prohibit village birds only. While Manu allows animals with one row of teeth with the exception of camels, Gautama prohibits animals with two rows of teeth. Gautama prohibits animals without hair on their body and also animals with long hairs. In other texts there are no corresponding rules. Most authorities except wild boar (वराह) and wild fowl (आरण्यकुक्कुट) but Vasiṣṭha says that there is divergence of opinion regarding wild boar (अग्राम्यसृकर) and rhinoceros (खड्ग) which are allowed by most authorities. Baudhāyana distinguishes between sūkara (सृकर) and varāha (वराह) prohibiting the first but not the other.

In course of time it seems that the meanings of many words came to be lost. Thus, Devanna Bhatta, the author of *Smṛti Chandrikā*, frankly states that he could not understand some of the words such as पिण्डमूलक, पिण्डालुक, कालशाक and वच्चकन्द. The commentators explain the words differently and sometimes give meanings not usually found in the lexicons. We will confine ourselves to a few more examples. The tables will show others.

9. श्वाविध् and शल्यक, also शर्यक, शल्लक, शल्लकी are synonymous according to the lexicons, meaning porcupine or hedgehog. The words are clearly differentiated in the texts. Haradatta on Gautama says that शल्यक is a kind of boar with bristles like नाराच and that श्वाविध् is कल्पक (?) of which the hide makes garments. In his commentary on Āpastamba he says the same thing but in the printed edition श्वाविध् is read for शल्यक and शल्यक for श्वाविध्, an exchange which is certainly a printing error. Hemādri² following *Smṛti Chandrikā* says श्वाविध् is a dog-eating tiger (leopard?)! Others³ describe श्वाविध् as a deer resembling a dog (श्वसदृशो मृगः). M. M. Gangānātha Jhā translates one as porcupine and the other as hedgehog. Dalvaṇamiśra⁴ says शल्यक is a 'tree mongoose' resembling a big iguana.

1 तावद् भवति शूद्रान्नं यावन्न स्पृशति द्विजः ।

द्विजाग्रकरसंस्पृष्टं सर्वं तद् हविरुच्यते ॥—Parāśara.

2 श्वभक्षकी व्याघ्रविशेषः ।

3 See Govindaswāmin on Manu; Lakṣmīdhara in *Smṛti Chandrikā*.

4 शल्यकः वृक्षनकुलः वृक्षदुग्धोपानुकारी ।

Khaḍga (खड्ग)¹ is usually taken to mean a rhinoceros (गरुडक) but Haradatta seems to take khaḍga (खड्ग) in the sense of an antelope or deer which dies when its horns are broken (ष्टङ्गमृत्युः) or one the horns of which are used to keep oil (तैलभाजन). Khaḍga (खड्ग) may be a deer or antelope according to Keśava. Vasiṣṭha says there is divergence of views regarding eatability of a khaḍga. Mitra Miśra says that the divergence is with regard to four-nailed rhinoceros and Mitākṣarā explains that the difference is only as regards occasions other than śrāddha.

वार्ध्नीयस means a rhinoceros according to some lexicons. But in some texts खड्ग and वार्ध्नीयस are found together. So, the commentators explain वार्ध्नीयस as a white goat, or a bird with black neck, red head and white wings!² The word in Manu seems to mean a large animal, for by the offer of one the ancestors remain satisfied for a long twelve years.³ The word occurs in the Sūtras of Baudhāyana and Āpastamba in which the other names are of birds only.⁴ Haradatta in his commentary on Āpastamba takes वार्ध्नीयस and लक्ष्मणा together and explains that the word means a particular type of लक्ष्मणा, a small crane.⁵

Coming to birds we find that कोयटि is interpreted by different commentators to mean जलकुक्कुट, टिट्ठिम or क्रौञ्च; कपोत is a pigeon or a dove; श्वव is शकटविल (crane?), जलकुक्कुट, जलवायस, कारखडव or an aquatic bird in general; भास is a vulture or a cock; शतपत्र is a woodpecker, a peacock or a सारस which itself may mean either a crane, a wild goose or a woodpecker!⁶

10. Thus, identification is made difficult by the fact that many of the names denote more than one variety of animal, bird or plant. The difficulty is the greatest in case of plants, for one word may even denote half a dozen or more of different plants.

With this rather long introduction, I introduce the tables⁷ with short introductions of their own. I have not been able, due to my limited knowledge, to identify many of the plants and some of the birds and I

¹ Mādhava in his celebrated *Parāśara-mādhava* refers to खड्ग as खड्गमृग and not गरुडक; so also *Smṛti Chandrikā*. मृग may, of course, mean merely a पशु or animal, but hardly so in the present context.

² Dr. Raghuvīra identifies वार्ध्नीयस with the hornbill, because of the peculiar protuberance over its beak. Literally the word means 'leather-nosed'.

³ वार्ध्नीयसस्य मांसेन द्वाविंशदशवार्षिकी.—Manu, III, 271.

⁴ Baudh., I, 5, 154—पक्षिणस्तित्तिरि-कपोत-कपिञ्जल-वार्ध्नीयस-मयूर-वारणा वारणवर्जाः पञ्च विष्किराः. So it is a विष्किर. Also क्रुञ्चक्रौञ्च-वार्ध्नीयस-लक्ष्मणवर्जम्. Āp., I, 5, 36.

⁵ लक्ष्मणा is the female सारस, that is, a smaller variety of the crane.

⁶ शतपत्रः शिखण्डिनि दार्वाघाटे सारसे च (*Medinī*). चक्राङ्गसारसौ हंसे (*Sabdarṇava* quoted by Mallinātha on Māgha, 1, 32).

⁷ The tables are not as exhaustive as they appear to be. Only the main authorities have been referred to in support of inclusion of individual items in the lists.

hope that persons better equipped than me will come up to fill the gap where I have failed.

With all these prohibitions if our state becomes a religious state and if śāstric rules are rigidly enforced, most of us would probably refuse, if one is offered the choice, to be a Brāhmaṇa.

REFERENCES AND ABBREVIATIONS

I. *Dharma Sūtras* :

1. Āpastamba (Chowkhāmba) with Haradatta's Commentary (Ā).
2. Baudhāyana (Ānandāśrama) (B).
3. Gautama (Ānandāśrama) with Haradatta's Commentary (G).
4. Vasiṣṭha (V).
5. Viṣṇu (Vs).

II. *Smṛtis* :

- | | |
|--|--------------------------|
| <ol style="list-style-type: none"> (a) 1. Manu (M) with commentaries of Medhātithi (Medhā) and Kullūka. 2. Parāśara (Par). Parāśara-Mādhava (PM). 3. Yājñavalkya (Y) with commentaries of Mitākṣarā (Mitā) and Viramitrodaya (Mitra°). | |
| <ol style="list-style-type: none"> (b) 1. Bharadvāja (Bh). 2. Br̥hat Parāśara (Bh. Par). 3. Devala (D). 4. Hārita (H). 5. Paithinasi (Pth). 6. Prachetas. 7. Samkha (H), Yama (Ym). 8. Śātyāyana (Śāt). 9. Uśanas (U). 10. Viśvāmītra. 11. Vyāsa. | } |
| | Texts as in the Digests. |

III. *Purāṇas* : (Texts as in the Digests).

1. Bhaviṣya (BhṣP).
2. Brahma (BP).
3. Brahmāṇḍa (BmdP).
4. Brahma Vaivarta (BVP).
5. Kūrma (KP, KP*). KP* in Hemādri = VP in NS.
6. Matsya (MtP).
7. Mārkaṇḍeya (MrP).
8. Padma (PP).
9. Skanda (SKP).
10. Vāyu (VP).
11. Viṣṇu (VṣṇP).
12. Mahābhārata (MB).

IV. *Digests* :

1. Bhattoji—Chaturvimsātimatasamgraha.
2. Chaṇḍeśwara—Ghastharatnākara (GR).
3. Devanna Bhatta—Smṛti Chandrikā (Sm Ch).
4. Hemādri—Chaturvargachintāmaṇi (H).
5. Kamalākara—Nirṇayasindhu (NS).
6. Lakṣmīdhara—Kṛtya Kalpataru.
7. Mitra Miśra—Viramitrodaya (Mitra°).

V. *Lexicons :*

1. Amara Kośa with commentaries of Kṣīraswāmi and Raghunātha.
2. Halāyudha's Abhidhānaratnamālā.
3. Hema's Anekārthasaṃgraha.
4. Keśava's Kalpadru Kośa (K).
5. Puruṣottama's Trikūṇḍaśeṣa and Hārāvali.
6. Maheśwara's Viśwakōśa.
7. Medinī Kośa.
8. Yādavaprakāśa's Vaijayanti.
9. Śivadatta's Śiva Kośa (SIK) with Comm. (SKC).

VI. *Dictionaries :*

1. Vaidyakaśabdasindhu of Umeśachandra Gupta (VSS).
2. Sanskrit-English Dictionary of Monier Williams (MW).
3. Dictionary of Birds by Dr. Raghuvīra.
4. Śabdakalpadrūma of Rādhākānta (ŚKD).

VII. *Others :*

1. Bhattacharya—Kalivarjyas.
2. Bhāvaprakāśa (Chowkhāmā).
3. Blythe—Catalogue of Birds, Catalogue of Mammals.
4. Dalvaṇamīśra's Commentary on Suśruta (Dm).
5. Inscriptions of Asoka.
6. Kāne—History of the Dharmaśāstras (HDS).
7. Prain—Bengal Plants.

ACKNOWLEDGMENT

The ungrudging help rendered by Sri Srinivasan, of the Botanical Survey of India, Sri S. Chaudhuri, Librarian of the Asiatic Society, Calcutta, and Sri P. Mukherjee, my Stenographer, is gratefully acknowledged.

APPENDIX

ASOKA'S PILLAR EDICT V

(Text)

देवानम् पिबे पियदसि लाज देवम् आह सडुवीसति वसाभिसितस मे इमानि
 पि जातानि अवध्यानि कटानि सेयथः सुके सालिक अलुने चकवाके हंसे नंदीमुखे
 गेलाटे जतूक अम्बकपिलिके दुडि अनठिकमच वेदवेयके गंगाएपुटके संकुजमचे कफट-
 सेयके पम्नससे सिमले संडके ओकपिंहे पलसते सेतकपोते गामकपोते सवे चतुष्पदे
 ये पटिपोगं नो एति न च खादियति ; अजका नानि एडका च सूकली च गभिनी व
 पायमीना व अवध्यपोतके च कानि आसं मासिके ; वधि कुकुटे वा नो भापेतविये
 जीवेन जीवे नो पुसितविये ; तिसु चतुम्मासीसु तिसायां पुन्नमासीयं तिं नि दिवसानि
 चावुदसं पंगडसं पटिपदाये धुवाये चा अनुपोसयं मचे अवधिये नो पि विकेतविये ;
 एतानि येव दिवसानि नागवनसि केवटभोगसि यानि अन्नानि पि जीवनिकायानि न
 हन्तवियानि

(Translation)

Thus sayeth King Priyadarsin, Beloved of the Gods: These creatures are declared inviolable by me, anointed twenty-six years, namely:

Parrots, mainas, red¹ chakravākas, wild geese, nandimukhas,² gelatas (?) bats,³ queen-ants,⁴ terrapins,⁵ boneless fish,⁶ vedaveyakas,⁷ gangāpuputakas (?), the skate fish, kaphataseyakas,⁸ squirrels,⁹ the simala stag,¹⁰ bulls set at liberty,¹¹ okapindas,¹² rhinoceroses,¹³ white pigeons, village pigeons, all quadrupeds which do not come into use nor are eaten. Those she-goats and ewes and sows which are with young or in milk are inviolable and also their young ones within six months. No cocks are to be caponed. Husks with living beings are not to be caused to burn. On the three chatur-māshi days, on the tīsyā full moon day, on the three (uposatha) days, the fourteenth day, the fifteenth day and the first day of a lunar half month, and invariably on the non-uposatha day, fish are not to be done violence to nor even sold; on these very days, in the elephant forest and in the fishery even other species of animals are not to be killed.

ASOKA'S ROCK EDICT I

(Text)

... इष न किञ्चि जीवं आरभित् प्रव्यूहित्यं... पुरा महानसं हि देवानां
पियस्स प्रियदत्तिनो राजो अनुदिवसं वह्निं प्राणसतसहस्राणि आरभिसु सूपाधाय
से अज यदा अयं धम्मलिपौ लिखिता तौ एव प्राणा आरभरे सूपाधाय द्वो मोरा
एको मगो; सो पि मगो न धुवो; एते पि ति प्राणा पञ्चा न आरभिसरे...

¹ Barua suggests that चलुन should be taken separately to include all rapacious birds of prey.

² In Sanskrit, an aquatic bird, identified by Dr. Raghuvira with the nokhta or the comb duck, *Sarkidiornis melanolotus*. It is a kind of maina (सालिकविशेष) according to *Praśna Vyākaraṇa* and *Aupapattika Sutta*. Sort of teal according to Dalvaṇa—नन्दीमुखः पत्रादी आदिभेदः.

³ Syn. चर्मचटिका (*Amara*), flying fox. Bühler renders as bat.

⁴ Barua renders as small ants, Bühler as queen-ants.

⁵ डुलि is the female tortoise (*Amara*)—hence a small tortoise also.

⁶ Earthworm or jelly fish (Barua).

⁷ Barua renders *Silurus boalis*, reading chedaveyaka., i.e. chitravallika.

⁸ Tortoises and porcupines, if kamathasaryaka; sleep-feigning animals like crocodiles and alligators, if kapataśayaka (Barua).

⁹ Bühler. Barua suggests that the word may denote the monkey also, taking parṇaśaśa = parṇa-mṛga.

¹⁰ Śrṃara occurs in Kautilya. It is rendered as the barāsingh stag.

¹¹ उत्तुष्टप (Bühler). Barua suggests gayāl.

¹² Bühler refers to *Mahavagga*, 6, 17, 6 and Buddhaghosa's interpretation विलाल-मूषिका-गोधा-मङ्गुसा, i.e. cats, rats, iguanas and mongooses.

¹³ V. Smith suggests 'monkey' and Hultz, 'iguana'.

(Translation)

. . . Here no sacrifice shall be performed by immolating any living thing whatsoever . . . Formerly in the kitchen of King Priyadarsin, Beloved of the Gods, many hundreds of thousands of animals were daily killed for the purpose of curry. But today when this edict is written only three animals are being killed daily for purposes of curry—two peafowl and one deer, the deer, however, not invariably. Even these three creatures shall not be killed afterwards.

In this connexion, Leviticus XI is interesting, showing animals prohibited to the Jews.

LEVITICUS XI

3. Whatsoever parteth the hoof, *and* is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

[4-7. The camel, the coney, the hare and the swine are declared 'unclean'.]

9. These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.

12. Whatsoever hath no fins and no scales in the waters, that shall be an abomination unto you.

13. And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey.

14. And the vulture, and the kite after his kind.

15. Every raven after his kind.

16. And the fowl, and the night hawk, and the cuckoo, and the hawk after his kind.

17. And the little owl, and the cormorant, and the great owl.

18. And the swan, and the pelican, and the gier eagle.

19. And the stork, the heron after her kind, and the lapwing, and the bat.

20. All fowls that creep, going upon all four shall be an abomination.

21. Yet these may ye eat of every creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth.

22. Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23. But all other flying creeping things, which have four feet, shall be an abomination unto you . . .

LIST I(A)—BEASTS

The rules in the various texts prohibit animals of the following description:—

Five-nailed animals (पञ्चनख),¹ one-hoofed animals (एकशफ),¹ animals roaming singly (एकचर),² animals having two rows of teeth (उभयतोदत्),³ animals with profuse hair on their body (केशिन्),³ animals without any hair on their body (अलोमिन्)⁴ and two-hoofed animals (द्विशफिन्).⁵

There are seven exceptions to the rules that five-nailed animals (पञ्चनख) should not be eaten. These are

Porcupines (शूलक), śvāvidh (श्वाविध्), iguanas (गोघा), tortoises (कूर्म), rhinoceroses (खड्ग), hares (शश), and the pūtikhaṣa (पूतिखष). I have already discussed the difficulty of identifying śvāvidh (श्वाविध्) and khadga (खड्ग), *ante* pp. 172-173. Pūtikhaṣa (पूतिखष) is explained by Haradatta as an animal living in the Himalayan regions. The animal itself cannot be identified from the description. Dalvaṇamiśra says it is a sort of wild cat with genitals emitting pleasant odour.⁶

Apart from this, there are animals which are *especially* mentioned as prohibited. These are

Camel (उष्ट्र), village-pig (ग्राम्यसूकर), milch-cow (धेनु), plough-cattle (अनडुह्), lion (सिंह), tiger (व्याघ्र), leopard (द्वीपिन्),⁷ wolf (वृक), dog (श्वन्), fox or jackal (रुगाल), rat (आखु), mouse (मूषक), boar (वराह), monkey (मर्कटक), mongoose (नकुल), ass (गर्दभ), elephant (हस्तिन्), gaura (गौर),⁸ gayāl (गवय),⁹ golāṅgūla (गोलाङ्गूल), the mythological animal 'śarabha' (शरभ) and human beings (वृ).

I have already discussed (*ante* pp. 164, 166) the cases of dhenu (धेनु), anaduha (अनडुह्), and śarabha (शरभ). Golāṅgūla (गोलाङ्गूल) has been explained as छयावानर, that is, a black monkey, by Puruṣottma and Keṣava as also by the commentators.¹⁰ It seems to mean the common langur, the Hanumān of Bengal. Vasiṣṭha mentions also krakara (क्रकर) which is explained by the commentators as छकलास, chameleon. But according to the lexicons (*Hārūvalī*, *Kalpadruma*, etc.) a छकलास is क्रकरपाद्, or क्रकचपाद्,

¹ Manu, V, II; Yaj., I, 172; Gautama, II, 8, 28.

² Manu, V, 17.

³ Gautama, II, 8, 28.

⁴ Gautama, II, 8, 28.

⁵ Baudhāyana, I, 5, 158. This would exclude cows, goats and sheep.

⁶ Dalvaṇa reads पूतिघास which is explained as वृक्षविटान्तः सुगन्धिप्रपणः कर्पूरक इति लोके ।

⁷ द्वीपिन् usually means a tiger, but may also mean a panther or leopard. See M. W. and ŚKD.

⁸ *Gavaeus gaurus*.

⁹ *Gavaeus frontalis*.

¹⁰ कृष्णमुखोपरः, गोलाङ्गूलः ग्रामपादकरः श्वेतोऽपि सर्वतः । सर्वतः छयापादोऽपि (*Kesava*).

that is, 'saw-footed' and not simply कर्कर. Krakara (कर्कर) is also the name of a bird according to *Medinī-kośa*, possibly *Ardea virgo*.¹

As regards the exceptions, reference has already been made (*ante* p. 166, f.n. 2) to Manu, who excepts animals with one row of teeth which include cows, goat, sheep and also deer and antelopes (गोऽव्यञ्जगाः, *Medhā*.) In the texts certain varieties of deer and antelope are specially mentioned, such as हरिण, ऋश्य, न्यङ्गु, रुरु and कुलङ्क.² By prohibition of village swine (ग्राम्यसूकर), wild boars (आरण्यसूकर) are by implication excepted.

Among beasts of which meat is recommended for offering to the ancestors are many included in the above list of exceptions such as हरिण, deer and antelope, उरुम्भ, sheep, व्राग, goat, पृषत, एण, रुरु which are varieties of deer or antelope, वराह which means आरण्यसूकर, that is, wild boar, शृग, rabbit or hare, खड्ग, rhinoceros, कूर्म, tortoise, and गो. cow. गवय, the gayāl, is prohibited as food but is recommended for sacrifice to the ancestors. Buffaloes (महिष) are also recommended for such sacrifice. I have already stated (*ante* p. 164) that whatever was sacrificed had to be partaken of by the offerer and so these animals must have been eaten before the various rules regarding prohibitions came to be applied.

Other animals of which the meat was specially recommended for offering to the ancestors are mahāśalka (महाशल्क) which has been explained, as already stated (*ante* p. 164), as the porcupine (शर्चक) or a kind of fish with big scales, the mahseer according to Dr. S. L. Hora; loha (लोह), explained as a goat black or brown all over or as bird known as loha-priṣṭha (लोहपृष्ठ)³; and lastly, vārdhrinasa (वार्ध्रिणस) which, as already stated (*ante* p. 173), means a rhinoceros according to lexicons but an old goat or a kind of bird according to the commentators.

LIST I(B)—FISH AND OTHER AQUATIC ANIMALS

Most aquatic animals would be prohibited because they are fish-eaters. Frogs (स्रवङ्गम), crocodiles (नक्र), porpoises (शिशुमार), crabs (कुलीर), and

1 लणाञ्जनः कर्कचपात् ककलाघो हलादलः (*Kesava*). कर्करः करीरपक्षे दीने कर्कचे पक्षिभेदे च (*Medinī*).

Ardea virgo is the karkara in Hindi = Karaunch (Jerdon), the Demoiselle Crane.

2 हरिण is गौरहरिण (*Dm.*) or तावहरिण, red deer. रुरुमृदन् कृष्णसारः वञ्जशृङ्गो वा (*Hemādri*), the Indian Antelope. ऋश्य is ऋदुशृङ्गो नीलवर्णो घोटकप्रमाणः, possibly the Nilgāi. पृषत is अतिखूलविन्दुप्रमाणकशृङ्गवर्णतनूरुदंक्तमण्डलशतैश्चित्रितः (*Sm. Oh.*), the Spotted Deer. एण is कृष्णहरिण, the Black Deer or Antelope. वैजयन्ती and भायप्रकाश give lists of various kinds of deer and antelope. *BhP.* commentator remarks that एण is a musk deer इसी की नाभि से कसूरी निकलती है. कुरङ्ग is tawny coloured—कुरङ्ग ईषयाः स्यादेषुत्याकृतिर्मृदन्. न्यङ्गु is the barsingha (वञ्जविषाणः, *BhP.*).

3 That is. कङ्क. the purple heron *Rene* लालकाँक *Ardea purpurea*

the mugger (मृदुग explained as मकर)¹ are specially prohibited by name. Snakes are prohibited as they have no hair on their bodies and also because they roam alone (अलोमिन्, एकचर). The python (अजगर) is prohibited by name.

Fish without scales are prohibited. An exception is the पाटोन or मद्यमदंष्ट्र, *Silurus boalis*.² The two are usually held to be different names of the same fish. Some commentators say that one is वोदाल, Beng. वोआल and the other चित्रवोदाल, that is the streaked variety of the same fish.

Apart from पाटोन and मद्यमदंष्ट्र, the rohita (रोहित),³ the simhatunda (सिंहतुण्ड),⁴ the rājiva (राजीव),⁵ the śapharī (शफरी),⁶ the chilichima (चिलिचिम),⁷ the varmi or charmi (वर्मि),⁸ the brhachchhīras (बृहच्चिरस्),⁹ the maśākari (मशकरि)¹⁰ and the mahāsalka (महाशल्क)¹¹ are mentioned as edible.

¹ मकर is obviously the mugger. Dr. Hora says मृदुल from मृदु, soft, must be the soft and jelly-like Bombay Duck. मृदुर is मकर according to Haradatta and Mitra Miśra, but Dr. Hora does not agree.

² Kṣīraswāmin (on Amara) says पाटोन is चित्रवङ्गिः... एतौ सादृश्यात् पर्यायौ; Dalvaṇa says पाटोन is योयान्न fish and that मद्यमदंष्ट्र is मद्यापाटोन, a bigger variety of the same fish. Raghunātha commented on Amar in the sixteenth century. He was a native of Bengal and may be supposed to know Bengal fishes. He says one is वोदाल and the other चित्रवोदाल. Dr. Hora, however, thinks all of them must be wrong as the vāchā fish has many teeth and so मद्यमदंष्ट्र must be the vāchā, *Entropichthys vacha* (J.A.S.(L), 1953, XIX, p. 63).

On the other hand, Hemādri, Mitra Miśra and author of the *Mitākṣarā* identify पाटोन with the चन्द्रक fish which may be the चान्दा fish of Bengal. Dalvaṇa says चन्द्रक is पार्थिव कण्टकवलयितो वर्तुली मत्स्यः. These authorities are clearly at variance with Kṣīraswāmin.

³ M., Yj., Baudh. *Cyprinus rohita*; *Labeo rohita*.

⁴ M., Yj. To Dr. Hora सिंह means a tiger! So, it is *Bagarius bagarius*.

⁵ M., Yj., Baudh. According to Raghunātha and Mitra Miśra it is the well-known 'raikhad' fish. According to commentators राजीव means either रेखायुक्त, striped, or पद्मवर्ण, lotus coloured. Dr. Hora, however, thinks राजीव means one that moves in a formation, and so it is *Mugil corsua*.

⁶ G., Vs., M., IV, 250, Yj., etc. *Puntius sophore*.

⁷ Baudh. It is नलमीन according to Amara which may be the balia fish, or the incha or icha (prawn), according to Raghunātha. It is the garai fish (गडुवालुका), according to Sarvānanda. ŚKD identifies it with the Chang (*Ophicephalus gacchua*). Dr. Hora, however, identifies it with the hilsa !!

⁸ Ym. A small serpent-like fish, अक्षयसर्पमदृशो मत्स्यः (Mitra^o). *Mastacembelus armatus* (Dr. B. C. Law). *Rita rita* (Hora).

⁹ Baudh. Kātla (*Catla catla*) according to Hora.

¹⁰ Baudh. Dr. Hora thinks it should read मद्याशफरी !! and so it is खर्षपुटी, *Putius sarana*.

¹¹ Viṣṇu explained as the porcupine or a large scaled fish (H.). Dr. Hora thinks it is the mahseer (*Tor putitora*).

Except the rohita and the śapharī, it is difficult to identify the rest with any reasonable certainty. Dr. Hora's identification (?) is hardly better than mere guess-work.

The cheta (चेट),¹ the gavaya (गवय),² and the 'serpent-headed' fish (सर्पशिर्षण्)³ are prohibited, as also fish with head like human beings (मनुष्यशिरस्)⁴ and other weird-looking fishes (विद्वतरूप).

LIST I(C)—BIRDS

General rules prohibit eating of certain classes of birds. These are (1) क्रव्याद (carrion-eaters), (2) निमज्जतो मत्स्याद (those which eat fish by diving), (3) नक्तचर (birds which move about in the night), (4) जालपाद, रक्तपाद, रक्तपादतुण्ड (i.e. aquatic birds with red feet and beaks as also web-footed birds), (5) प्रतुद (peckers), (6) विष्किर or नखविष्किर (i.e. 'scatterers'), (7) ग्रामचारिन् (i.e. birds which live in villages), and (8) अज्ञात (unknown birds). Manu mentions मत्स्याद, fish-eaters separately in addition to निमज्जतो मत्स्याद. Kullūka explains that by मत्स्याद, Manu excludes crocodiles and similar animals.⁵

The classes are obviously not mutually exclusive. Thus most web-footed birds are also fish-eaters. Owls and bats are both नक्तचर and क्रव्याद. Village fowls are ग्रामचारिन् as well as विष्किर, and so on.

There is again a long list of birds mentioned by name which may not be eaten. Most of them, however, would be prohibited by general rules themselves.

Thus मृग, वायस, भास and काकोल are carrion-eaters (क्रव्याद); कुरर or (उत्क्रोश), हंस, श्व, चक्रवाक, कारण्डव, सारस, बक, वलाक, क्रौञ्च, मद्गु and कङ्क are fish-eaters (मत्स्याद); चटक or (कलविङ्क), पारावत, ग्राम्यकुक्कुट, वायस, शुक, सारिका and कोकिल are village birds (ग्रामचारिन्); मयूर, कुक्कुट, चकोर and भास are 'scatterers' (विष्किर); उलूक and मान्धाल (or मण्डल) are नक्तचर.⁶

¹ G., Vṣ. Since चेट means a servant and since the mrigala fish is a 'scavenger', it follows, according to Dr. Hora, that the two are identical. So चेट is *Cirrhina mrigala* !

² Vṣ. = the Dugong (Dr. Hora).

³ G. = Fam. Ophicephalidae (Dr. Hora).

⁴ G. = Fam. Tetraron (Dr. Hora).

⁵ क्रव्याद (M.V.Ā.); मत्स्याद (M.); नक्तचर (G., V.); जालपाद (M., V., G.); रक्तपाद (Yj.); रक्तपादतुण्ड (G.); प्रतुद (M., G.); विष्किर (V., Baudh.); नखविष्किर (M.); ग्रामचारिन् (V.); ग्रामवासिन् (M.); अज्ञात (M., Y.).

Note.—According to the printed text of Gautama, it seems प्रतुदs, जालपादs and रक्तपादतुण्डs may be eaten (भक्ष्याः), contrary to all other authorities. The text is evidently corrupt.

⁶ Apastamba excludes only कुक्कुट among विष्किरs and श्व among प्रतुदs. So according to him other विष्किरs and प्रतुदs, such as चकोर (the chukor) and the दारवाघाट (the woodpecker) may be eaten! श्व is explained as the शकटविल्ल crane (?). Usually it means an aquatic bird.

7. काक (G.) .. House-crow, Beng. काक, पातिकाक; *Corvus splendens*, 448. Syn. वायस.
8. काकोल (Yj.) .. Raven, Beng. दाँड़काक; *Corvus corax*, 448. Syn. झोगकाक, गिरिकाक, वडकाक, ध्वाङ्ग.
9. कारण्डव (Ś.) .. Cool, Beng. ?; *Fulica atra*, 1677. Syn. पौतण्ड (Trikāṇḍa).¹
10. कुक्कुट (D., Ā., V.) .. Fowl, Beng. सुर्गी; *Gallus ferrugineus* (*Phasianus gallus* L.), 1462. Syn. चकवाकु, ताम्रचूड, etc.²
11. कुरुर (Yj., D., V.) .. Osprey = उत्क्रोश q.v.
12. कोकिल (D., V.) .. (1) Indian cuckoo, Beng. बौ कथा कब्यो; *Cuculus micropterus (striatus)*, 340.
(2) Koel, Beng. कोकिल; *Eudynamis scolopaccus* (*E. orientalis*), 358. Syn. पिक, परभत्, etc.
13. कोयटि (M., Yj.) .. (1) Pond-heron, paddy-bird, Beng. कौंचवक; *Ardus jaculator* (M. W.); *Ardeola grayii*; *Ardeola leucoptera*, 1645. Syn. क्रौञ्च (*Mitākṣarā*).
(2) Lapwing, Beng. टिट्टि. *Lobivanellus indicus*; *L. goensis*; *Parra goensis*, 1554. Syn. टिट्टिम.
(3) Water-cock, Beng. कोरा; *Gallicrex cinerea*; *G. cristatus*, 1660. Syn. जलकुक्कुभ (*Trikāṇḍa*).³
14. क्रुञ्च, क्रौञ्च (Āp., D., V.) Pond-heron, paddy-bird = कोयटि. Syn. शरद्विहङ्गम.⁴

¹ कारण्डवः काकवन्तो दीर्घाङ्गिः कृष्णवर्णभाक् (Dm., K.). Also = खड़ाचांस, *Kar hans*, *Anser cinerius*; शुक्लहंसभेदः, अन्ये करहरमाञ्जः (Dm.); also वालियाचांस (*Raghunātha*), whistling teal.

² Only the village fowl (ग्राम्यकुक्कुट) is prohibited by M., Yj., G., etc. Medhātithi, Chāṇḍeswara, etc., however, would prohibit the wild fowl also.

³ आरण्यपक्षिविशेषः (H.); कोयटिः शिखरी स्मृतः (Halāyudha) indicating a crested bird. Sm. Oh. confesses कौटश इति चिन्त्यः । दीर्घजङ्घः कोयट इति लोके (?) Dm. A kind of stork (Oppert.). So these authorities do not accept the meanings given above in the dictionaries (M. W., etc.).

⁴ क्रुञ्च and क्रौञ्च are identical according to most authorities, but the two are differentiated by Haradatta, according to whom the former moves in groups while the latter moves in pairs. क्रुञ्चा वृन्दचराः, क्रौञ्चा मियुनचराः. According to Krishnan (*The Statesman*, 13th March, 1955), क्रौञ्च is the Indian Sarus crane. Jerdon identifies it with the smaller Demoiselle crane, *Anthropoides virgo*. According to Āpastamba क्रौञ्च and चारस are different.

15. गजगोत्र (M., Yj) .. Wartytail, Beng. गजगोत्र; *Motacilla maderaspatensis*, 766; *M. luzonensis*, 770; *M. alba* (Latham).¹
16. गज (V., G) .. Vulture, Beng. गज; Gen. *Ologypx*, *Gyps*, 132-135.
17. चकोर (D) .. Chukor, Greek putridge, Beng. चकोर; *Chukor-chukor*, 1503; *Pardal rufa* (M. W.); *Pardalularia*, 1505; *Alectoris graeca chukor*, Syn. गजिकपात्र, गजिक, विषम-चक्र, गोत्रगोत्र (K.).
18. चक्र (V) .. चक्र, q.v.
19. चक्र (A., G., V., D) .. Brahmini duck, ruddy goose, Beng. चक्र; *Anas casarca*; *Casarca ferruginea*; *Casarca rubra*, 1768. Syn. चक्र, कोक, रयाङ्ग.
20. चक्र (M) .. Goose, Beng. गजगोत्र; *Anser anser*; *A. cinereus*, 1755.²
21. गज (Yj., D.) .. Indian roller, blue jay, Beng. मोनाचडा; *Coracias indica*, 224. Syn. मोलकण्ड, किको-दिनि, स्वर्गचक्र, स्वर्गचातक.³
22. चित्रक (D.) .. (1) Indian spotted dove, Beng. तेले घुघु; *Streptopelia chinensis suratensis*; *Turtur suratensis*, 1435. Syn. चित्रकपोत (Mitra°).
(2) Black partridge, Beng. काला तित्तिग; *Francolinus vulgaris*, 1500. Syn. चित्रपक्ष, कृष्णतित्तिग (Dm.).⁴
23. टिट्ठिभ (M., V., G.) .. Lapwing = कोयष्टि, q.v.
24. दाहुर (M., Yj.) .. (1) Brain-fever bird, hawk cuckoo, Beng. चोख-ग्यालो; *Hieroccyx varius*, 339. Syn. चातक (Mitra°).

¹ मितामितवर्णा स्मितमतिः (Dm.). Sm. Ch. seems to mean a skylark, यो मेषपर्यन्तमाकाशरोषणं लोभया करोति.

² The wild variety migrating from beyond the Himalayas during winter is meant, not the domestic variety. Cf. *Amara*, दंभासु श्रैतगश्नयक्रात्रा मानसौकसः, राजहंस are दंभा with beaks and feet red. राजहंसासु ते चक्रवरणैर्लोहितः मिताः (Amara).

³ इन्द्रान्तरिमणिसदृशः पक्षः शशदर्शनः करटाशन इति लोके प्रसिद्धः (Dm.). Sm. Ch. means a different bird, यः शकुनसूचकत्वेन प्रसिद्धो रक्तपीतवर्णः खर्वकायः पक्षिविशेषः. Also = सम्यरङ्गः, king-fisher.

⁴ चित्रक usually means a tiger or leopard. It is कृष्णतित्तिगः according to Dm. but चित्रपक्षः कपिश्लः, grey partridge according to *Trikūṇḍaśeṣa*.

(2) Pied-crested cuckoo, Beng. पापिया; *Clamator jacobinus*; *Coccyzus melano-leucus*, 362. Syn. चातक, बापीह (Trikāṇḍa).

(3) Common iora, Beng. फटिक्-जल्; *Aegithia typhia*; *Iora typhia*, 1293. Syn. चातक.

(4) Little cormorant, Beng. पानकौड़ि; *Phalacrocorax niger*; *Graculus pygmaeus*, 1748. Syn. कालकरुण्ड, जलकाक, जलवायस.

(5) White-breasted water-hen, Beng. डाऊक; *Gallinula javanica*; *Porzana phoenicura*, 1661. Syn. कालकरुण्ड, शितिकरुण्ड (Trikāṇḍa), जलरङ्गु (Halāyudha).¹

25-26. दावाघाट (V.) }
निचुदारु (G.) } .. Woodpecker, Beng. काठोकरा; Gen. Picidae. Syn. रञ्जुदाल, शतपत्र, काष्ठकुट्टक.²

27. पाण्डु (V. in GR.) }
पाण्डुक (Ś. in Mitra°) } .. Turtle-dove. See कपोत.
पाण्डुकपोत (V.) }

28. पारावत (V., D.) .. See कपोत.

29. श्व (M., G., V., Ā., D.) (1) White-breasted water-hen, Beng. डाऊक; see दात्यूह (5).

(2) Black-headed gull, Beng. गांचिल्; *Larus ridibundus*, 1695. Syn. जलकुक्कुट (Hemādri, Mitra°).

(3) Śakatāvila crane (?) (Haradatta).

(4) = कारण्डव (Medinī), coot; *Fulica atra*.

(5) Pelican (Oppert.); cf. Dm. K.³

30. बक (M., G., V.) .. Crane, Beng. बक; Fam. Ardeidae.

¹ दात्यूहस्य पुमान् कालकरुण्डचातकपक्षिणोः। (Medinī). कालकरुण्ड is either पानकौड़ि or डाऊक in Bengali while चातक may be either of the three birds, चौख-ग्यालो, पापिया or फटिक्-जल्.

² दावाघाट occurs in Yajur Veda, 24, 35. It may also mean a सारस. Does सारस mean a woodpecker also? दावाघाटः सारसः पुष्कराक्षः (Halāyudha).

³ श्व is a general term for aquatic birds. Thus

हंस-सारस-कारण्ड-वक-क्रौञ्च-शरारिकाः।

नन्दीमुखी सकादम्बा बलाकाद्याः श्वाः स्मृताः॥

श्व may mean a जलवायस, Beng. पानकौड़ि according to Hemādri. Again श्वो महाप्रमाणः स्यात् प्रसेवकगलस्य सः (Dm., K.)—a bird of great size with a pouch at the throat, obviously a pelican.

31. बलाक (M., G., V.) .. Small crane, Beng. बगुली; *Egretta alba*; *Ardea herodias alba*, 1638. Syn. बलाका, विसकण्डिका.¹
32. भास (V., Ā., D.) .. (1) Pharaoh's chicken? Beng. शकुन? *Neophron percnopterus*, 137 or *N. ginginianus*. Syn. शकुन्त.
(2) Vulture in general. Syn. गृधराज.²
33. गृधराज (D.) .. Large rocket-tailed drongo, Beng. भौमराज; *Dissemurus paradisius*; *Edolis paradisius*, 1215.³
34. मद्गु (V.) .. (1) Little cormorant, Beng. पानकौडि; see दात्यूह (4).
(2) Indian darter, snake-bird, Beng. गयार; *Anhinga melanogaster*; *Plotus melanogaster*, 1749.⁴
35. मण्डल (V.) }
मान्धरल (G.) } .. Flying fox or bat, Beng. चामचिका, वादुर. Syn. वाग्गूदः.⁵
36. रज्जुदाल (M., Yj., Ā.) = दावाघाट, q.v. Also रज्जुवाल. Syn. काष्ठकुट्टक, etc.
37. वर्हिन् (D.) .. Peacock, Beng. मयूर; *Pavo crestatus*, 1449. Syn. मयूर, नीलकण्ठ, केकी, शिखी, वर्ही, कलापी.⁶
38. वायस (V.) .. Crow, Beng. काक, q.v.
39. शतपत्र (D.) .. Woodpecker; see दावाघाट.⁷
40. शुक्र (M., G., V.) .. Parrot, Beng. टिया; Fam. Psittacidae; Gen. Psittacula or Paleornis.

¹ बगुलीति लोके (Dm.). Also = बक. बलाकस्य बको मतः (*Viśwakōśa*).

² गोकुलचारी गृध्रविशेषः श्वेतशिखावान् (?) (Dm.). भक्षचरो गृध्रविशेषः (GR.). श्वेनाकृतिः पीततुण्डः (*Halāyudha*). Also vulture in general भासो भासि समाख्यातो गोष्ठकुट्टगृध्रयोः.

³ गृधराज and गृध्र = धूम्याट are distinguished by K., Dm., *Medinī*, etc. गृधराजो धूम्याटसदृशः पक्षिराजः (Dm.). According to *Medinī*, गृध्र may mean both गृधराज and धूम्याट. गृध्रः कलिङ्गो धूम्याटः (K.).

⁴ Also = मत्स्यरङ्ग, king-fisher (VSS.). Also जलकुक्कुटी, black-headed gull (K.). मद्गुस्तु जलकाकः स्यादयान्या जलकुक्कुटी (K.).

⁵ मान्धरल occurs in Vedic literature = वाग्गूद (*Haradatta*, etc.). वाग्गूद is a kind of 'bird', says *Trikāṇḍa*. Dr. Raghuvira reads मान्धरल and identifies it with family Miglyptes.

⁶ = लणमयूर (काठमोरा), the Bengal florican (GR.).

⁷ = Indian great slaty woodpecker; *Mulleripicus pulverulentus harteri* (Raghuvira). It may mean also a peacock or a sarus crane. शतपत्रः शिखण्डिनि, दावाघाटे सारसे च (*Medinī*).

41. श्येन (G., V.) .. Falcon, hawk, etc., Beng. बाज, चिल; Fam. Falconidae. Syn. सुपर्ण.
42. सारङ्ग (V.) .. = चातक, see दात्यूह (1, 2, 3). Syn. बापौह, etc.¹
43. सारस (M., Ā.) .. Indian sarus crane, Beng. सारस; *Antigone antigone*, 1615. Syn. गोनर्द, लक्ष्मण, पुष्कराक्ष, etc.²
44. सारिका (M., V.) .. Common myna, Beng. शालिक; *Acridotheres tristis*, 574.
45. सुपर्ण (Ā.) .. = श्येन (Haradatta), q.v.
46. हंस (M., G., V., Ā.) Wild goose; *Anser anser*; *A. cinerius*, 1755; *A. indica*, 1757, etc. Syn. चक्राङ्ग, q.v. मानसौकस्.³
47. हारौत (V.) .. Green pigeon, Beng. हरियाल; *Crocopus phoenicopterus*; *Treros phoenicoptera*, 1384.⁴

EXCEPTIONS

1. कपिञ्जल (B., V., Ś.) .. Grey partridge, Beng. सादा तित्तिर; *Francolinus pondicerianus*; *Perdi pondiceriana*. Syn. गौरतित्तिर.⁵
2. कपोत (B.) .. Pigeon, dove. See ante p. 182.⁶
3. तित्तिरि (B.) .. Black partridge, Beng. काला तित्तिर; *Franco-linus vulgaris*, 1500.
4. ट्यामयूर (B.) .. Bengal florican, Beng. ? ; *Houbaropsis bengalensis*; *Sypheotides bengalensis*, 1540. Syn. कुरुगटक.
5. मयूर (Ym., Ś.) .. Peacock, Beng. मयूर; *Pavo cristatus*, 1449.
6. लावक (Ym., Ś.) .. (1) Bustard quail, Beng. लाव, वटेर; *Turnix suscitator*; *T. dussumieri*, 1530.

¹ सारङ्गशटकाकारः कशकण्डः (K.); अन्ये तु कण्ठकवुरस्यातकाकारो विष्किरः (Dm.), meaning a different bird.

² सारसः लक्ष्मणः रक्तशिराः (Dm.) दीर्घगलजङ्घने नीलाङ्गः (Sm. Ch.). Also = दावाघाट q.v. See also क्रौञ्च, Siberian crane (M. W.).

³ नित्यार्थमतस्यापादीनां विकल्पेनापद्विषये (Medhā.); निन्दातिशयार्थम् (Mitra°); अजालपादा अपि हंसा सन्तीति पुनर्वचनम् (Mitra°).

⁴ हरितपीतवर्णो हरिताल इति लोके (Dm.); हरितपक्षः कपोताकारः (GR.); wood pigeon (Aufrecht). Also = कपिञ्जल, grey partridge (K.).

⁵ Also = चातक (VSS.); हारौत (K.).

⁶ Usually = a wild pigeon.

- (2) Common bush quail, Beng. लाव ; *Perdica asiatica*, 1517.¹
7. वर्तक (Ym., Ś.) .. Grey quail, Beng. वटेर ; *Coturnix communis*, 1521.
8. वाघ्रीगस (B., Ā., Ym., Ś.) ... See ante p. 173.
9. लघ्मागा (Ā.) .. Female sarus crane or a smaller variety. See ante p. 173.

UNIDENTIFIED

तैलातक (V.),² विषु, विधुन (V.),³ पत्तन (Pth.), जलानर्त (Pth.), श्राद्धलि (B.), (Ś. in Mitra°),⁴ वारगा (B.).⁵

II. LIST OF PROHIBITED PLANTS, FRUITS AND VEGETABLES

* indicates items not in the list of plants, etc., which may not be offered to ancestors, कवक may be included in बचाक, परारिका in लघुन.

1. अलावु (BhṣP.) .. Bottle-gourd, Beng. लाउ ; *Cucurbita lagenaria* ; *Lagenaria vulgaris* ; *L. leucantha*.⁶
- *2. अश्मन्तक (Pth.) .. Species of *Oxalis*, Beng. अस्तकुचाइ.⁷
- *3. उदुम्बर (Ht.) .. Fig, Beng. डुमुर ; *Ficus glomerata*.⁸
4. कपित्थ (Ht.) .. Elephant or wood-apple, Beng. कत्वेल ; *Feronia elephantum* ; *F. lemonia*. Syn. दधित्थ.
- *5. कलञ्ज (Ā.) .. Red garlic, Beng. लाल रघुन ; *Allium sativum*.⁹
- *6. कवक (M.) } .. Mushroom, Beng. कौड़क छाता.¹⁰
कियाकु (G., Ā.) }

¹ A smaller वर्तक : तस्मिन् लघुनरे पुंसि लवो लवी लावः पुनः (K.). खजातीयेः सह कलहकारी पक्षिविशेषः (H.).

² तैलाट is a wasp ; तैलपायिन् is a cockroach.

³ Kind of bird (Mitra°).

⁴ कपोतभेदः (H.). Also read चारण.

⁵ = Florican according to Dr. Raghuvira.

⁶ Only the round ones (मलक, दत्तालावु) are prohibited. अलावुं वर्तुलाकारम्.

⁷ Sort of grass, कुशसदृशस्तुणविशेषः (Lakṣmidhara, cf. Manu, II, 43). Also a kind of tree. (1) अस्तोट, ebony ; *Diospyros ebenaster* (Oppert.); (2) उदालक, कोविदार (VSS.), युग्मपत्र (ŚK.); *Bauhinia variegata* ; (3) आवुटा इति पश्चिमदेशे ख्यातः (ŚKD.).

⁸ Also काकोदुम्बरिका, Beng. काकडुमुर ; *Ficus hispida*.

⁹ रत्तलघुन (Ā. I, 17, 26 Comm. Mitra°). But Rāghava Bhatta (on *Sārādā*, I, p. 411) says it is कृष्णवौजफलविशेषः, खर्बुजा इति लोके ; *Cucumis melo*, melon.

¹⁰ कवक, चैत्यसन्निभ (?) (BrmP.), distinguished from बचाक, which is ब्रह्मसन्निभः ; कवक बचाकसदृशं कुसुदसुकुलाकृति (Mitra°). See also Medhātithi (V, 4).

7. कुम्भाण्ड, } .. (1) Ash or wax-gourd, Beng. चालकुम्डा,
कुम्भाण्ड (D.) } छाँचिकुम्डा; *Benincasa cerifera*; *B. hispida*.
(2) Pumpkin, Beng. कुम्डा; *Cucurbita maxima*.¹
8. कुसुम्भ (Pth., BmdP.) Safflower, Beng. कुसुम; *Carthamus tinctorius*.²
9. कृष्णधान्य (Ā.) :. Black pulses except तिल, माष and मुद्ग.³
10. कोविदार (VṣṇP. in GR.) .. Beng. रक्तकाञ्चन; *Bauhinia variegata*.
11. गरडूल (D.) .. = कण्डूरा (Hemādri), Cowage, Beng. आल-कुशी; *Mucuna pruriens*. Syn. प्रादमा-यणी.⁴
12. गटञ्जन (M., Y., D., Ym.) .. (1) Carrot, Beng. गाजर; *Daucus carota*.
(2) Variety of garlic, Beng. रगुन विशेष.⁵

¹ कुम्भाण्ड is distinguished by Hemādri and Lakṣmīdhara from कुम्भाण्ड and they seem to mean different fruits. कुम्भवद्गुलमदीर्घालावुचदृशं फलम् (H.); दाडिमसदृश-फलविशेषः (Lakṣmī°, Mitra°) which is a much smaller fruit.

² Also saffron, Beng. जाफ्रान्, कुङ्कुम, *Crocus sativus*; पूनीकरञ्ज (VSS.), Beng. डहरकरञ्ज, *Pongamia glabra* = कण्टकिकुसुम्भः, अस्य नवपत्राणि शाकत्वेनोपयुज्यन्ते (Sm. Oh.).

³ माषादि न व्रीहयः (Ā., II, 18, 2 Comm.); black variety of barley (M. W.); also श्यामाक, Beng. कालिन्दी धान (VSS.) = *Panicum frumentaceum*; *P. crusgalli*.

⁴ कण्डूरायाः प्रादयेष्णापरनामधेयायाः फलम्, तच्चात्यन्तकण्डूतिजनकवडरोमयुक्तं भवति (H.).

⁵ (a) Carrot according to Hemādri, Mitra Miśra, Mādhava, Rāghava Bhatta, etc. It cannot mean carrot according to Kamalākara (न तु गाजरं तस्य पृथगुक्तेः) but गटञ्जनं गाजरं प्रोक्तं तथा नारङ्गवर्णकम् (Bhāva-Prakāśa).

(b) Greenish-red garlic (Oppert.), हरिद्रक्तवर्णः (Mādhava, Hemādri); लोहितसूक्ष्मकन्दः (Mitra° on Y., J, 176) तस्य पलाण्डुत्वेन लोकेऽप्रसिद्धेः पलाण्डुत्वेन पुनरुपादानं गोवल्लीवर्दन्यायात् (Mitra°). खल्वकन्दे हरिद्रक्ते गटञ्जनो गर्जरः गुजः (Vaijayantī).

(c) Garlic in general, रसोनो गटञ्जनः कटुः (Vaijayantī).

(d) Some plant of which the leaf is eaten in a powdered form by singers for improving their voice (?), प्रायश्चित्तप्रकरणे तु गटञ्जनं पत्रविशेषः यदीयं चूर्णं गायका कण्डशृङ्गायं भक्षयन्ति (Bhattoji in *Chaturvimsatimatasaṃgraha*).

(e) Variety of शोभाञ्जन, Beng. सजिना, *Moringa pterygosperma*; रक्तोस्मिन् मधुशियुः सुभञ्जनः गटञ्जनः (Vaijayantī). Red species of *Hyperanthera (guilandina) moringa* (Oppert.).

(f) An animal killed with poisoned weapon (Nilakaṇṭha, *Mahā*, Anu, 91).

(g) A root used in brewing (Mādhava) . . . विशेषश्च सदाद्यर्थो मूलविशेषो वा गाजरापरपर्याय इति द्वेधा साधवेनैव व्याख्यातं विनिगमकमिदं परिभावनौयम् (Bhattoji, *ibid.*). गटञ्जनं can hardly be turnip as rendered by M. M. Kāne, H.D.S., 784.

Ten varieties of पलाण्डु are: रसोनो दीर्घपत्रश्च पिच्छगन्धो महौषधम् । हिरण्यश्च पलाण्डु नवत्वकः परारिका ॥ गटञ्जनं यवनेष्टश्च पलाण्डोर्दृशजातयः ॥

Yādava reads the second line as फण्डश्च पलाण्डुश्च लताकंश्च परारिका.

13. कृत्राक (M.) .. See कवक.¹
14. दधित्य (Ht.) .. See कपित्य.
- *15. नाड (D.) } .. Beng. कल्मी शाक; *Ipomoea reptans*. Syn.
- *16. नाडिका (BhṣP.) } कलम्विका.²
- *17. नालिका (Pt., Ht.) .. Beng. नालिता; *Corchorus capisularis*. Syn. नालिता, नाडीच.³
18. नीप (Ht.) .. Beng. कदम्ब; *Anthocephalus indicus*; *A. kadamba*; *Nauclea cadamba*. Syn. कदम्ब.⁴
- *19. परारिका (Ā.) .. Dark garlic, Beng. काल रश्मि; *Allium sativum* (?).⁵
20. पलाण्डु (M., Yj.) .. Onion, Beng. पैयाज; *Allium cepa*.
21. पिप्पल (Vṣṇ. in GR.) .. Peepul, Beng. अश्वत्थ; *Ficus religiosa*. Syn. अश्वत्थ.⁶
22. पोत = पोतकौ (Pṭh.) .. Indian spinach, Beng. पुँइ; *Basella rubra*; *B. alba*. Syn. उपोदिका, पूतिक.⁷
23. पौतिक, पूतिका (U.) .. Beng. नाटाकरञ्ज; *Guilandina bonduc*; *Caesalpinia bonducella*.⁸
- *24. स्रक्ष (Ht.) .. Pakur, Beng. पाकुड; *Ficus infectoria*.⁹
25. मसूर (BrP.) .. Lentil, Beng. मसूर; *Ervum lens*; *Lens esculenta*.
26. मस्तक (D.) .. = वर्तुलालावु (NS., GR., Mitra°), round-shaped gourd.
- *27. मातुलुङ्ग (Ht.) .. Citron, Beng. वेगपूरा; *Citrus medica* var. *typica*. Syn. बीजपूरक.
28. राजमाष (BmdP.) .. Cow-pea, asparagus bean, Beng. वर्बटौ; *Vigna sinensis*; *V. catjang*.

¹ Hemādri says शतपुष्पा, वर्षाकाले भूमौ दृष्टेषु वीज्युतं कृत्रम्.

² H. reads नाल (= कलम्विका). Also (1) *Phragmites karka*, *Arundo karka*; (2) Beng. खाग्र (नल); (3) तालीशपत्र; (4) मातुलुङ्ग; (5) देवधान्य; (6) पद्म (VSS.), i.e. stalk of water-lily.

³ दीर्घनाला शिरोभागावस्थितसल्यपङ्क्त्वा जलाशयोद्भवा शाकत्वेन प्रसिद्धा नालदलवह्निः (H.). Also चर्मकपा; सिष्टपत्रनालिता; *Arum colocasia* (VSS.) = *Colocasia esculenta*, Beng. कचु.

⁴ Also अशोकदृक्ष, वन्सूकदृक्ष, भूकदम्ब (VSS.). नीप is distinguished from कदम्ब by *Vaijayanti*. नीप = मद्वाकदम्ब, *Nauclea cordifolia* (Oppert.).

⁵ कृष्णं मण्डुभाष्यया स्नेच्छानां प्रसिद्धं (Ā., I, 17, 26 commentary); पलाण्डुविशेषः (GR.).

⁶ H. reads पिप्पली, long pepper, Beng. पिपुल; *Piper longum*; आर्द्राः शाकतया प्रतिपिथ्यन्ते, शुष्कानां संस्कारकद्रव्यत्वेनाभिमतत्वात् (H.).

⁷ पौतिकं कण्टाकरञ्जपत्रं (H. Mitra°); पूतौक is पूतौकरञ्ज (Keyadeva in SK.).

⁸ पूतिका is also जवादिकसूरिका, Beng. खाटाशी (VSS.).

⁹ मङ्गल्यः चिपिटकाकृतिः शिन्निधान्यविशेषः (Mitra°).

29. लशुन (M., Yj.) .. Garlic, Beng. रशुन; *Allium sativum*.
- *30. वट (शाक) (Vṣṇ. in GR.) Banyan, Beng. वट; *Ficus bengalensis*; *F. indica*.
31. वात्ताकु, वृन्ताक (U., Pth.) .. Brinjal: (1) Beng. वेगुन; *Solanum melongena*; (2) Beng. कण्टकारि; *Solanum xanthocarpum*.¹
- *32. वासक (BmdP.) .. Vasaka, Beng. वासक; *Adhatoda vasica*. Syn. वृषक.
33. शतपुष्पा (BmdP.) .. Parsnip, dill, Beng. शुल्फो; *Anethum sowa*; *Peucedanum sowa*; *P. graveolens*. Syn. शताक्षा.²
34. शिग्रु (Y.) .. Drumstick, Beng. सजिना; *Moringa pterygo-sperma*; *M. oleifera*. Syn. शोभाञ्जन.
- *35. शेलु, श्लेष्मातक (M.) .. Sebesten, Beng. वोह्नारि, बज्जयार; *Cordia dichotoma*; *C. obliqua*; *C. latifolia*; *C. myxa*. Syn. बज्जवारक, उद्दालक.³
- *36. सुमुख (Ym.) .. Sweet basil, Beng. वावुइ तुल्सी; *Ocimum basilicum*.⁴

III. LIST OF PLANTS AND VEGETABLES WHICH MAY NOT BE OFFERED TO ANCESTORS (आद्धवर्ज्यानि)

* These items are in List II.

† These items are in List IV also, showing divergence of opinion among authorities.

A

1. अणु (BP., MrP., VP.) Indian millet, Beng. चीना; *Panicum miliaceum* (M. W.).⁵
2. अतसी (PP., MtP.) .. Linseed, Beng. तिसि; *Linum usitatissimum*.
3. अतियव (BVP.) .. Beardless or awnless barley.⁶
4. अनल (Vyāsa, Sm. Ch.) Beng. लाल चिता; *Plumbago rosea*. Syn. चित्रक.⁷

¹ Variants: वार्ता, वार्ताक, वार्ताकी, वार्ताकिनौ, वृहती, वृन्ताकी, वातिङ्गण; वात्ताकुः कण्टिकारिका (Halāyudha). Only the white brinjals (श्वेतवृन्ताक) are prohibited.

² शतपुष्पं मिसिः (H.) = Beng. मौरी. Syn. मधुरिका; *Foeniculum vulgare*.

³ Also (1) वनमेथिका (VSS.), *Melilotus indica*, (2) Beng. चाल्ता, *Dillenia indica*.

⁴ = चितार्जक (Rāja-nirghaṇṭa); सर्पविशेषः (GR.); is it सर्पपविशेषः? Also राजिका, वनवर्वरी, श्वेतपत्रचुद्रतुलसी, कृष्णवर्वरी (VSS.).

⁵ सूक्ष्मधान्य. Also Italian millet, *Setaria italica*; Beng. काश्चोन, कांनौ.

⁶ निःशूक यव. A kind of small barley (Oppert.).

⁷ = Leadwort (Oppert.).

5. अमरुतम (BP.) .. Country sorrel, Beng. टक् पालं; *Rumex vesicarius*. Syn. अमरक, चुक्री.¹
6. मरक (PP., MtP.) .. Madar, Beng. आकन्द; *Calotropis gigantea*.
7. मरुजक (VP., BmdP., VnpP.) .. Sweet basil, Beng. तुलसी, मादा वावुइ; *Ocimum basilicum*. Syn. श्वेततुलसी; सितार्जक (Sm. Ch.).
- *8. मरुतु (VnpP., S., U., BP., MrP., KP., BrPar.) .. Bottle-gourd, Beng. लाउ; *Lagenaria leucantha*; *L. vulgaris*. Syn. कद्दुक (14), रुत्तालावु, मस्तक, कम्बु (19).
9. आठरुय (MtP.) .. Vāsaka, Beng. वामक; *Adhatoda vasica*. Syn. वषा, वामक.
10. आठकी (KP.) .. Pigeon pea, Beng. अडहर; *Cajanus cajan*; *C. indicus*. Syn. तुवरी, 58.
11. आसरी (VnpP.) .. Rye, Indian mustard, Beng. राइ सर्ये; *Brassica juncea*. Syn. राजसरप, राजिका.²
12. उग्रगंधा (BP.) .. Sweet flag, Beng. वच; *Acorus calamus*. Syn. वचा.³
- †13. उदाल (PM., MtP.) .. Mountain ebony, Beng. रक्तकाञ्चन; *Bauhinia variegata*. Syn. काञ्चनार (NS.), कोविदार, 41, चार.⁴
- †14. कद्दुक (U.) .. Round-shaped gourd; see अलावु, 8. Syn. कम्बु, 19, मस्तक.
- *15. कण्डूरा (D.) .. Cowage, Beng. आलकुशी; *Mucuna pruriens*. Syn. कपिकच्छु, गरडल, प्रादुघायणी.
- †16. कन्द (MrP., NS.) .. Arum, Beng. ओल; *Amorophallus campanulatus*. Syn. गूरग.
- †17. कपाल (BP.) .. Cocoanut, Beng. नारिकेल; *Cocos nucifera*. Syn. नारिकेल, 62.⁵

¹ Also अमरुतोणी; Indian sorrel; आमरुल; *Oxalis corniculata*. Tamarind, according to Oppert.

² राजसरप (H.).

³ उग्रगंधाजमोदायां वचायां जुद्धिवर्धने (ŚK.). जुद्धिवर्धन = बिक्रिका, Beng. चेंचैना; *Artemisia sternutatoria*. अजमोदा is caraway, Beng. रांधुनी, *Trachyspermum (carum) roxburghianum*. Also *Ptychotis ajowan* (Vaijayanā).

⁴ उदालो वनकोद्रवे कोविदारि च न द्वयोः. It might mean उदालक = श्लेष्मातक, *Sebesten, Cordia myxa*, a prohibited fruit. शेलुः श्लेष्मातकः शीत उदालो वज्रवारकः (*Amara*).

⁵ कपाल is explained in *Nirṇaya-sindhu* as नारिकेल. This is doubtful as the same is recommended by the same authority according to Hemādri's reading.

18. कथित्य (MtP.) .. Elephant or wood-apple, Beng. कत्वेल;
Feronia elephantum; *F. lemonia*. Syn.
 दधित्य, लोमग्रफल.
19. कम्बु, कम्बुक (BP., U.) Vide कंचुक, 14.¹
20. करंज (U.) .. Beng. डहरकरंज; *Pongamia glabra*. Syn.
 नक्तमाल, चिरविल्व.²
21. करमर्द (Ś.) .. Beng. करम्चा; *Carrissa carandas*.³
22. करीर (BmdP., VP.) Bamboo shoot, Beng. बाँशेर कोरा; Syn.
 वंशाग्र, वंशांकुर.⁴
23. करण (BP.) .. Lemon, Beng. करण लेवु; *Citrus medica* var.
lemonium.⁵
24. कलम्बक (VP., Śāt.) .. Water-bind weed, Beng. कल्मीशाक; *Ipomœa*
aquatica; *I. reptans*. Syn. कलम्ब, कलम्बी,
 कलम्बु, कलम्बिका.⁶
- †25. कलाय (BP.) .. Pea or pulse in general. Syn. त्रिपुट.⁷
26. कलिंग (BmdP.) .. Beng. कूर्चिफल; *Holarrhena antidysenterica*.
 Syn. कूटजफल, इन्द्रयव.⁸
27. काच (BP.) .. Taro, Beng. कचु (NS.); *Colocasia esculenta*;
C. antiquorum. Syn. केचुक.
28. काचमाची (काकमाची)
 (BP.) .. Black nightshade, Beng. गुडकामाई; *Solanum*
nigrum.⁹
- †29. कालशाक
 (Vyāsa, Sm. Ch.) .. Beng. कालकासुन्दा; *Cassia sophora*.¹⁰

¹ दत्ताकारालातु (P.M.); a sort of *Curcuma* (M. W.). कम्बुर्वलयशंखयोगे कर्चूरै ग्रीवायां नलकेपि च (Hema). कर्चूर is probably *Curcuma zedoaria*; नलक is Beng. नलखाग्रा, *Amphidonux karka* (M. W.).

² Also = करमर्द; *Galedupa arborea* or *Robinia mitis* (Oppert.).

³ Also प्राचीनामलक, Beng. पानि चाम्ला, *Flacourtia cataphracta*, कण्णपाकफल (Sm. Ch.).

⁴ Also *Capparis aphylla*, ग्रन्थिल, गूढपत्र (ŚK.). करीरो गूढपत्रे च न स्त्री वंशस्य कन्दले (ŚK.). पत्रग्रन्थो वदराकृतिफलो जांगलोद्भवो दृक्षविशेषः (PM.).

⁵ Also the potherb, *Marsilia dentata* = सुनिषण.

⁶ Only the red variety is prohibited.

⁷ कलायस्त्रिपुटो ज्ञेयः, त्रिपुट = trilobed.

⁸ Also = पूतीकरंज, नाटाकरंज, *Caesalpinia bonducella*; *C. cresta*. Monier Williams gives two more meanings—*Ficus infectoria* (सक्त) and *Acacia sirisa* = *Albizia lebbek* (= शिरीष). इन्द्रयव may also be *Wrightia tinctoria*, *W. tomentosa* = यव (*Vaijayantī*), कलिंगं तु यवे ना तु देशपक्षिविशेषयोः.

⁹ Also, दृक्षतौ, Beng. ब्याकुड; *Solanum indicum*.

¹⁰ Also (1) आदशाक, *Corchorus capisularis* (ŚKD.), Beng. तितापाट, नालिता, (2) चुचु, Beng. चेंचुको, *Marsilia dentata* (VSS.), *Eleocharis plantaginea* (Prain), (3) तुलसी, Beng. तुलसी, *Ocimum sanctum* (M. W.)

44. गांधारिका (MtP.) .. Camel-thorn, Beng. यवासा; *Alhagi camelorum*; *A. maurorum*. Syn. यवासा, दुरालभा.¹
- *45. गृध्न (VP., U., BP., MtP.) .. Variety of garlic, Beng. रघुनविशेष; *Allium sativum* (?).²
46. चणक (Ht.) .. Gram, Beng. चाणा, छोला, वुट; *Cicer arietinum*.
- †47. चिर्मिट (BP.) .. Melon, Beng. काँकुड; फुटि; *Cucumis melo* var. *utilissimus*. Syn. कर्कटी, र्वारि.³
- †48. चुक्र, चुक्रिका (BP.) .. Indian sorrel, Beng. चामरुल; *Oxalis corniculata*. Syn. अम्ललोणी, चांगेरी, अम्वछा.⁴
- †49. चोर (BP.) .. Beng. पिरिं; *Trigonella corniculata*. Syn. स्पृका = शुभशाक, 114.⁵
- *50. छत्राक (U.) .. Mushroom, Beng. कौडक छाता. Syn. कियाकु, कवक.
51. जम्बीर (MP., BP., BrPar.) .. Pumelo, Beng. वातावी लेवु; *Citrus decumana*; *C. maxima*.⁶
- †52. जम्बु (MB., BrPar.) .. Rose-apple, Beng. गोलापजाम; *Eugenia (syzigium) jambos*.⁷
53. जीरक (Bh.) .. (1) Carraway, Beng. साजिरा; *C. curvi*; *Carum carui*.
(2) Cumin seed, Beng. जिरा; *Cuminum cuminum*.
54. जीवक (BP.) .. Piyal, Beng. पिचाणाल; *Buchanania latifolia*. Syn. पीतणाल, पियाल.⁸

¹ = चन्द्रिका (NS.).

² See note 5, page 189, ante.

³ तिक्तकर्कटी (PM.), i.e. the bitter variety गन्धचिर्मिटिका; the ill-flavoured variety (?) (BP.).

⁴ चुक्र and चुक्रिका are distinguished in the text. Also wood-sorrel, *Oxalis repens*; fruit or juice of the tamarind tree (Oppert.).

⁵ Also छणशटी, a kind of perfume (M. W.) = गणदासक, निशाचर; also शंखा or चोरपुष्पी (ŚK.), love-thorn, *Chrysopogon aciculatus* (M. W.). Also boiled rice according to *Vaijayantī* (Oppert.)—पुनपुंसकयोश्चोरं करसाहार्यमित्यपि दग्धानं भिस्सिटा भिक्षी.

⁶ Lime (Oppert.). Also a small kind of tulasi (do.).

⁷ Also blackberry, Beng. कालोजाम, *Syzigium cumini*; *Eugenia jambolana* = राजजम्बू (H.), खल्ल (NS.). Also प्रस्थपुष्पशाक (*Amara*), a variety of ocimum. जम्बीरगन्धि चरितं यदस्तकटुकं रसे.

⁸ जीवकः प्रियसर्जयोः (Hema); प्रिय = असन, Beng. साँद, *Terminalia tomentosa*. Also a shrub, गुल्म. जीवन्तोसदृशैः पत्रैः जीवको गुल्मकः स्थिरः। जीवकः प्राणके पीतणाल-चपणयोरपि, कूर्चशौर्ष (Medinā).

72. पिण्डमूलक (BP., Vṣ., U.,
S., MtP., KP.,
BrPar.) .. = गाजर, 43.
73. पिण्डालु (BP.) .. Yam, Beng. चुब्रि आलु; *Dioscorea globosa*.
74. पिण्याक (BP.) .. Oil-cake, Beng. खइल. Syn. तिलकल्क.¹
- *†75. पिप्पल, पिप्पली (Ś., Bh.,
KP., BrPar., VP.,
Vṣ.) .. Long pepper, Beng. पिपुल; *Piper longum*.
76. पुलक (पुलाक) (Vyāsa,
MB., Sm. Ch. and
others) .. Shrivelled or blighted grain, Beng. आगडा.
Syn. तुच्छधान्य.²
- *77. पोत (पोतक) (Ht.)
पोतिका } (BP.) .. Fever-nut, Beng. नाटाकरञ्ज; *Caesalpinia*
पौतिक } *crista*; *C. bonducella*.
78. वज्रपुत्र (BP.) .. Beng. शतमूली; *Asparagus racemosus*.
Syn. शतावरौ.
79. वज्रबीज (Ś.) .. Custard apple, Beng. आता; *Anona reticulata*.
Syn. आटप.
- †80. बीजपूर (BrPar.) .. Citron, Beng. वेगपूरा; *Citrus medica* var.
typica. Syn. मातुलंग.
81. वृहती (VP.) .. Brinjal, Beng. चाकुड, वेगुन; *Solanum*
indicum.
82. भूनिम्ब (BP.) .. Beng. चिरेता; *Swertia chirayta* (VSS.).
83. भूस्तृण (Vṣ., KP., Ś.,
BmdP., Ht., VP.) .. Geranium grass, Beng. रुसाघास(?); *Andropogon*
schoenanthus. Syn. भूटण = *Cymbopogon*
martini.⁴
84. मधुक (PP., MP.) .. (1) Liquorice, Beng. यष्टिमधु; *Glycerhizza*
glabra.
(2) Beng. मऊया; *Bassia latifolia*. Syn.
मधूक.

¹ पिण्याकोल्ली तिलकले दिंगुवालीकसिङ्गके (*Medini*). दिंगु = Asafoetida; बाल्लकी = Saffron; सिङ्गक = शिलारस, an incense, Olibanum (M. W.).

² For other meanings see VSS. A cereal according to Hemādri: कोद्रवाद्यपेक्षया सूक्ष्माणि धान्यानि.

³ सुताङ्गया यस्याः पत्रशकसेवा निद्रानिश्चकारिणी (*Sm. Ch.*). पोतिका may mean शतपुष्पा, 109, or अजमोदा (Beng. रांधुनी) Carraway. See उग्रगन्धा, 11. पौतिकं कण्डकरञ्जपत्रं (*Mitra*°); करञ्ज, 19, योद् इति प्रसिद्धं says NS, i.e. Indian spinach, Beng. पुद्., *Basella rubra*. Syn. पोतकी, उपोदिका, पूतिक.

⁴ According to *Bhāva P.* commentary = Lemon grass, *Andropogon citratus*, भूतीकसंज्ञकशकविशेषः काश्मीरेषु प्रसिद्धं (H.). मालवे प्रसिद्धः शकः (*Kulluka on Manu*, VI. 14). Lemon grass is also *A. nardus*, *Cymbopogon nardus*.

- †85. मरिच, मरीच (Ś., KP., VP.) .. (1) Chilli, Beng. लंकामरिच; *Capsicum frutescens*, etc.
(2) Black pepper, Beng. गोलमरिच; *Piper nigrum*.
- *86. मसूर (BVP., VṣP., BP., KP., MrP., PP., VP., Ht., BrPar.) .. Lentil, Beng.; मसुर; *Ervum lens*; *Lens esculenta*.¹
87. मानकन्द (BP.) .. Beng. मानकचु; *Alocasia indica*.
88. मारिष (Śāt.) .. Amaranth, Beng. सादानटे; *Amaranthus blitum* var. *oleracea*; *A. polygamus*; *A. polygonoides*.²
- †89. माष (Ht.) .. Black gram, Beng. माषकलाइ; *Phaseolus mungo* var. *roxburghii*.
- †90. मुद्ग (Bh.) .. Green gram, Beng. सुग; *Phaseolus mungo*; *P. aureus*.³
91. यावनाल (Sm. Ch.) .. Great millet, Beng. जोयार; *Andropogon sorghum*; *Sorghum vulgare*.
92. रक्तचार (BrPar.) .. Red chāra, Beng. उद्धार, 12.
93. रक्तपुष्प (Bh.) .. Red flowers except lotus.
94. रक्तविल्व (BP.) .. Red bael, Beng. लालवेल; *Aegle marmelos*.
95. राजमाष (VP., PP., MP., BVP., KP., Ś.) Cow-pea, asparagus bean, Beng. वर्वटी; *Vigna sinensis*; *V. catjang*.
96. राजसर्षप } (BmdP., राजिका } BP.) = चासुरौ, 10.
- *97. लघुन (VP., BP.) .. Garlic, Beng. रघुन; *Allium sativa*.⁴
98. लोमशफल (BP.) .. = कपित्थ, 17.⁵
99. लोहितवृक्षनिर्यास (Ś.) Red exudation of trees.
100. वंशाग्र (VP., Ś.) .. = करौर, 21.
101. वचकन्द (Bh.) .. = कन्द, 15.
102. वरक (PP.) .. Three-lobed kidney bean, Beng. सुगानि; *Phaseolus trilobus*. Syn. वनमुद्ग.⁶
- *103. वार्ताक } (Ś., BP., MrP., KP., Ht., VṣP., Vṣ.) .. Brinjal, Beng. वेगुन; *Solanum melongena*.⁷

1 कृष्णवर्णा मसूराभिधाना, पाण्डुवर्णा मंगलकाभिधाना (Dm.).

2 जीवशाकसङ्गुलीयकसदृशसदृशया स्थूलतरः (H.).

3 Here, however, कृष्णमुद्ग seems to be meant = वरक, 102.

4 श्वेतकन्द (H.).

5 Prohibited as ordinary food also.

6 कृष्णमुद्गः मुद्गिकेति लोके (Dm.) Also *Panicum miliaceum*, *Setaria italica* Beng., *Panicum frumentaceum* (Oppert.).

7 The white variety alone is prohibited.

104. विट (MB.) .. Catechu, Beng. खचेर; *Acacia catechu*. Syn. खदिर also.¹
105. विड्भव (U.) .. Plants growing in nightsoil or unclean places.
- †106. विल्व (PP., MP.) .. Bael, Beng. बैल; *Aegle marmelos*. See रक्तविल्व, 94.²
107. वृन्ताक (U.) .. = वार्ताक, 103.³
108. शण (U., Bh., BP., PP., VṣP.) .. Sunn hemp, Beng. शण; *Crotalaria juncea*.⁴
- *109. शतपुष्पा (BVP., MrP., BP.) .. Parsnip, dill, Beng. शूलफो; *Anethum sowa*; *Peucedanum graveolens*; *P. sowa*. Syn. शताह्वा.⁵
110. शालफल (BP.) .. Fruit of the sal tree, Beng. शालफल; *Shorea robusta*.
- *111. शिग्रु (BP., Ht., Ś., VṣṇP., Bh.) .. Drumstick, Beng. सजिना; *Moringa oleifera*; *M. pterygospermum*. Syn. शोभाञ्जन.
112. शिबिक (Bh., BmdP.) Any pulse or grain growing in pods, a legume; *Dolichos lablab*.
113. शीतपाकी (MB.) .. Beng. बला, वेरेला; *Sida cordifolia*. Syn. बला.⁶
114. शुभशाक (Sm. Ch., Vyāsa) .. Beng. पिरिं; *Trigonella corniculata*. Syn. स्पृका = चोर, 49.⁷
- †115. शृङ्गाटक (MB.) .. Water-chestnut, Beng. पाणिफल, सिंंहारा; *Trapa bispinosa*.
116. शोभाञ्जन } (MB.) .. = शिग्रु, 111.
सौभाञ्जन }
117. श्रीनिकेतन (BVP.) .. = विल्व, 106.
118. सर्जक (Sm. Ch.) .. = शाल, 110.⁸
- †119. सर्षप (Vṣ., BP.) .. = राजसर्षप, 96.

¹ विटोद्भौ लवणे विड्भे मृषिके खदिरस्य च ।

² Possibly only the red variety is prohibited.

³ = लुद्रवार्ताकी (H.); कण्टकारिका (*Medinā*). Syn. निर्दिग्धिका. कण्टकारिका is *Solenum xanthocarpum*.

⁴ धान्यविशेष (H., Sm. Ch.). Also Indian hemp, Beng. भां; *Cannabis sativa*

⁵ Also fennel, Beng. मौरी, *Foeniculum vulgare*.

⁶ शीतपाकी बलारक्तिकयोः (ŚK.); रक्तिका is गुञ्जा, *Abrus precatorius*.

⁷ शुभातु श्वेतदूर्वायां शृङ्गावांशीशमीष्यपि (ŚK.); वांशी वंशरोचना; शम *spicigera* = Phenila tree (Oppert.) शमस्तु फेनिले पुंसि = Soapbe

⁸ सर्जक may also mean असन, *Terminalia tomentosa*, or

120. सुरस (VP., Vā., Ś., KP., BmdP.) .. Beng. पद्मगुलुष; *Tinospora tomentosa* (VSS).
Syn. दध्याली, आवणी, etc.¹
121. छल (BP.) .. = नारिकेल; 62; कपाल, 16.²
- †122. छिंरु (PP., Vyāsa, Sm. Ch.) .. Asafoetida, Beng. हिं; *Ferula asafoetida*.
Syn. रामठ, पिण्याक, 74.³

B. UNIDENTIFIED

- (1) अंकुर (MB.), (2) अन्ननपुष्प (BP., BrPar.), (3) अर्जुनीफल (BP.), (4) कटुपत्रिका (BP.), (5) कफेक्ष (Ht.),⁴ (6) काकोल (BP.), (7) गतास्थिग (BP.), (8) चीनाक (BP.),⁵ (9) जम्भारिका (BrPar.), (10) तुण्डीर (Ś.), (11) नलिनी (BP.),⁶ (12) नट्य (BP.),⁷ (13) पुरुषाल (BP.), (14) पैनिक (Viśwāmitra), (15) मर्कटक (MrP.),⁸ (16) मालान (?) (MB.), (17) रुचक (KP.),⁹ (18) वसु (MrP.),¹⁰ (19) विप्रुष, विप्रुषीका (BP., MrP.),¹¹ (20) विषकन्द (BP.),¹² (21) सुगन्ध (BmdP.), सुगन्धि (KP.),¹³ (22) सुदर्शन (MB.),¹⁴ (23) रुसुक (Ht.).

¹ VSS. gives various other meanings, e.g. कृष्णजीरक, गन्धशालि, रक्तशिशु, आस्फोटक, चेतकेतकी, अतिमुक्तक, चेतकरवीर, भूटण, कसेरु, etc. = *Cocculus tomentosa* (M. W.). सुरस is तुलसी, *Ocimum sanctum*; मद्वाजम्बु (*Vaijayantī*), गन्धनाकुली (do.), etc.

² लांगली (H.); नालिकेरी (ŚK. commentary).

³ Contra आदित्यपुराण (Sm. Ch.).

⁴ कम्पिष्ठ = Sunda Rocani (Oppert.).

⁵ अनिदीर्घाकारमेवार्सदशं (H.). N.S. reads चीनाक = कृष्णदीर्घककटी.

⁶ = Lotus.

⁷ = नटो (H.) which = नीली (*Amara*), a vegetable perfume (Oppert.).

⁸ टण्धान्यविशेष, also लंका (H.). माकडा इति लोके (ŚK. commentary). मधूलिका (Dm.). A kind of wild panic (Oppert.). मधूलिका is यावनाल, Sorghum.

⁹ May mean सातुलंग = वीजपूर, 78. विडंग, *Embelia ribes*; श्वेत एरण्ड, *Ricinus communis*; सौवर्चल, Sochal salt and रोचना, a bright yellow pigment, etc.

¹⁰ लोहितं वसु = लोहितवसुकशकः यद्वा लोहितवर्णं कटीरपुष्पादि (H.). वसु = *Sesbania grandiflora*, Beng. वक, or white swallow wort, *Aeschynomene grandiflora* (?) (Oppert.). Also yellow kidney bean, पौतसुन्न (*Vaijayantī*).

¹¹ शालिभेद (H.).

¹² = नीलकन्द, माहिषकन्द, a black big root (?).

¹³ गन्धनाकुल्याः पत्रादि (H.), *Ophioxylon serpentinum*. सुगन्ध may mean a large variety of fragrant creepers. According to *Vaijayantī* सुगन्ध = (1) तिलक, plant? (2) सुस्ता, *Cyperus rotundus* (Oppert.). सुगन्धि = (1) तुलसी, *Ocimum basilicum*, *O. thrysiflorum* (Oppert.). (2) रुक्मजीरक, *Cuminum cyminum* (Oppert.).

¹⁴ सुदर्शना = चक्राका, दध्याली (*Vaijayantī*), *Cocculus tomentosa* (Oppert.).

TABLE IV

PLANTS AND VEGETABLES RECOMMENDED FOR OFFERING
TO ANCESTORS (आद्धे देव)

* Prohibited by other Authorities, vide Table III.

1. अक्षोट (KP.,* MrP.,
VP.) .. Walnut, Beng. आखरोट; *Aleurites molaccana*;
Juglans regia.¹
2. अगस्त्य (VP.) .. Beng. वक; *Sesbania grandiflora*. Syn.
मुनिद्रुम (H.).
3. अम्बुवेचांकुर (KP.)* .. Shoot of cane or reed growing in water.
Syn. जलवेतस, नादेयौ.
4. आमलक (KP.,* VP.,
SKP.) .. Myrobalan, Beng. आमलकौ, आम्ला;
Phyllanthus emblica.
5. आम्र (Ś., BP., KP.,*
VP., SKP.) .. Mango, Beng. आम; *Mangifera indica*.
Syn. रसाल, चूत, सहकार, etc.
6. आम्रातक (BP., KP.,*
VP., SKP.) .. Hog-plum, Beng. आमड़ा; *Spondias mangi-
fera*. Syn. कपीतन.
7. आरुक् (BP., MrP.) .. = आरण्य एवार्क (H.), 11.²
8. आर्द्रक (VP.) .. Ginger, Beng. आदा; *Zingiber officinale*.
9. इक्षु (MrP., NS., Ś.,
BD., H.) .. Sugarcane, Beng. आख; *Saccharum officina-
rum*.
10. इंगुद (MrP.) .. Beng. इंगुदौ, हिंगण; *Balanites roxburghii*.³
11. एवार्क (BP., MrP.) .. Melon, Beng. काँकुड, फुटि; *Cucumis melo*
var. *utilissimus*. Syn. कर्कटौ.⁴
12. कचोर (KP.) .. Green turmeric, Beng. काँचा हलुद; *Curcuma*
longa. Also कर्चूर, *C. domestica*.
- *13. कञ्चुक (MrP.) .. Round gourd = वृत्तालावु (Sm. Ch.), Beng.
गोललाउ; *Lagenaria leucantha*; *L. vulgaris*.⁵

¹ द्वीपान्तरौयपीलुफलम् (H.).² Also आड (Beng.), a medicinal plant.³ इंगुदौ तापसतरौ न द्वयोः स्त्री स्त्रीपदापह्ने (ŚK.); स्त्रीपदापह्ने is पुत्रंजीव, Beng. जियापुता;
Putranjiva roxburghii. कण्टकिष्टः, अन्ये पुत्रंजीवमाहः (Dm.). See valuable discussion in
BhP. commentary.⁴ खादुकर्कटौ (PM.), ग्रीष्मकर्कटिका, लोमशा (Dm.).⁵ कर्चूरो गन्धमूलं स्यात् कर्चूरं नटमण्डने (ŚK.). गन्धमूल is शटी, *Curcuma zedoaria*;
C. zerumbet; नटमण्डन is हरिताल.

24. कुम्बर (BP.) .. Coriander, Beng. घने; *Coriandrum sativum*.
Syn. कुलुम्बर (H.) घन्याक.¹
- *25. कृष्णमाष (Prachetas) Black pea, Beng. माषकलाइ=माष, 76.
26. केवुक (Ś.) .. Beng. कौंड; *Costus spiniosus* = केसुक (NS.).²
- *27. कोविदार (MrP., KP.,*
VP.) .. Beng. रक्तकांचन; *Bauhinia variegata*. Syn.
उदाल, कांचनार.³
28. क्षौरिका (MrP.) .. Beng. क्षौणी; *Mimusops kauki*. Syn.
राजादन, फलाध्यक्ष.
29. खर्जूर (BP., KP.,*
SKP., VP.) .. Date, Beng. खेजूर; *Phoenix sylvestris*.
30. गोधूम (BP., KP.,
MrP.) .. Wheat, Beng. गम; *Triticum vulgare*.
31. चक्रिका (MrP.) .. Beng. छोट कालकासुन्दा; *Cassia sophora*.
Syn. कासमर्द.⁴
32. चणक (KP., BP.,
MrP.) .. Gram, Beng. चाणा; *Cicer arietinum*. Syn.
हरिमथक.⁵
33. चय (VP.) .. Beng. चइ; *Piper chava*.⁶
34. चार (VP.) .. Piyal, Beng. पियाशाल; *Buchanania latifolia*.
Syn. प्रियाल, पौतशालक, etc.⁷
- *35. चिर्मिट (MrP.) .. = एवार्, 11.
- *36. चुक्रिका (SKP.) .. (1) Tamarind, Beng. तैतुल; *Tamarindus*
indicus. Syn. तित्तिडी, चिंचा, चुक्री.⁸
(2) Indian sorrel, Beng. आम्रुल; *Oxalis*
corniculata. Syn. अम्बुछा, अम्बुलोणी, चांगेरी.
37. चुच्चु (KP.) .. Beng. चैचको; *Marsilea dentata*.⁹

¹ कुलुम्बर is prohibited if grown in Kalinga (कलिंगोत्प) (MB.).

² आद्रकसदृशः कन्दः, चारणकेवुकविषयः प्रतिषेधः (H.). कर्चूराख्यशकः (NS., Sm. Oh.).
Also read केचुक = कचु, *Colocasia esculenta*.

³ A kind of gram from context.

⁴ Also चेतगुञ्जा, रक्तकांपाषी (VSS.), मेथि (BhP. commentary).

⁵ MrP. (NS.), Viṣṇudharmottara (H.).

⁶ Identification disputed. See BhP. commentary. Other meanings, o.g. . . .
कार्पास (VSS.), वचा (*Medinī*).

⁷ = क्षुद्रताल, dwarf palm (NS.).

⁸ चुक्रिका चांगेरी चिंचा (H.); चिरकालशुक्तं पानीयम्, a sour
चक्रिका, 31. चुक्यम्बुछाचिचयोः (SK.).

⁹ = गोनाडीच (*Medinī*); also वर्षमान, castor oil

52. नवशालि (Prachetas) Fresh sali grain.
53. नागरंग (BP.) .. Orange, Beng. कमला; *Citrus aurantium*.
Syn. नारंगक.
- *54. नारिकेल (BP., KP.*) Coco-nut, Beng. नारिकेल; *Cocos nucifera*.
- *55. निष्पाव (MrP.) .. Bean, Beng. शिम; *Dolichos lablab*.¹
56. नीवार (BP., KP.,*
VP.) Wild rice, Beng. ऊरीधान; *Oryza sativa* (?).²
- *57. पटोल (BP., KP.,*
VP.) = तिलगटक, 46.
58. पद्मफल (MrP.) .. Lotus seed, Beng. पद्मफल; *N. speciosum*;
Nelumbium nucifera.
- *59. पनस (MrP., VP.) .. Jackfruit, Beng. काँठाल; *Artocarpus integrifolia*.
60. परूषक (BP., KP.*) .. Beng. फलसा; *Grewia asiatica*.³
- *61. पिण्डालक (MrP.) .. Yam, Beng. चुवरि चालु; *Dioscorea globosa*.⁴
- *62. पिप्पली (KP.*) .. Pepper, Beng. पिपुल; *Piper longum*.⁵
63. प्राचीनामलक (BP.) .. Beng. पाणिआम्ला; *Flacourtia cata-phracta*.
Syn. पानीयामलक (H.).
64. प्रियंगु (BP., KP.,
MrP.) Italian millet, Beng. काँनी धान; *Setaria italica*. Syn. कंगु (H.).⁶
65. प्रियाल (BP., MrP.,
SKP.) Piyal = चार, 34.
66. फल्गु (MrP.) .. Beng. काकडुमुर; *Ficus hispida*. Syn.
काकोदुम्बरिका.⁷
67. बदर, बदरी (BP.,
VP., MrP., SKP.) = कर्कन्धू, 18.
- *68. बीजपूरक (BP., MrP.) Citron, Beng. वेगपूरा; *Citrus medica*. Syn.
मातुलुंग.⁸

¹ Means various kinds of beans, e.g. राजशिम्वी, राजमाय = वल्ल; श्वेतशिम्वी (NS.).

² कुधान्य (Suśruta).

³ कौकणे प्रसिद्धः (H.).

⁴ सुयनी, मद्दाराष्ट्राणां मोदलकन्द इति प्रसिद्धः (NS.)—elsewhere पेण्डर इति प्रसिद्धः (NS.); Beng. कर्हाट; *Trewia nudiflora* (BhP. commentary).

⁵ The शक, leaves, are prohibited.

⁶ प्रियंगु denotes many plants, e.g. the creeper—*Aglaia odorata*; धातकी, राजसर्षप, श्यामा, etc. = कंगु; उदारचीनः (H.). प्रियंगु फलिनीकंवोः (Hema). फलिनी itself may mean more than one plant.

⁷ Also यज्जडुमुर = चुद्रामलक (Sm. Ch.).

⁸ Also Beng. वानावी खेवु; *C. decumana*.

- *69. बृहती (KP.)* .. Brinjal, Beng. बाकुड; *Solanum indicum*;
 70. मय (Ś., BP., KP.,* SKP.) Beng. कानरांग; *Aerracca caramica*.
 Syn. कर्नरंग.²
 71. मिद Bitter-gourd, Beng. करला, उच्चे; *Momordica charantia*.³
 72. नवुचाह्व (KP., SKP.) Liquorice, Beng. बहिनद; *Glycerhiza glabra*.
 Syn. ज्येष्ठानद (H.). नदुक.⁴
 73. नवूलिका (Prachetas) Jowar, Beng. जोवार; *Sorghum vulgare*.
 Syn. दावनाल (H.).⁵
 74. नरिच, नरौच. (KP., VP.) Black pepper, Beng. गोलेनरिच; *Piper nigrum*.⁶
 75. नहायव (Prachetas).. (1) Large grained barley (M. W.).
 (2) Bamboo 'seed' = वैणुवौन (NS.).
 *76. नाव (BP., KP., MrP.) Black pea, Beng. नावकवाइ; *Phaseolus mungo* var. *ramburghii*.
 *77. हृद (BP., KP., MrP., SKP.) Green pea; Beng. हुर; *Phaseolus aureus*.
 78. सूतक (BP., KP.) .. = दौर्वसूतक, 49.
 79. न्दौका (Ś., KP.,* VP., SKP.) .. = दाक्षा, 50.
 80. नोच (KP.,* SKP., MrP.) = कदली, 16.⁷
 81. वद (KP., MrP.) .. Barley, Beng. वद; *Hordeum vulgare*.
 82. राजजन्म (MrP.) .. Big blackberry, Beng. वड जन्म; *Eugenia jambolana*; *Syzygium cumini*.⁸
 83. राजशाक (MrP.) .. White goosefoot, Beng. वेतो; *Chenopodium album*.⁹

1 बृहती बुधवातांश्यां बन्धोवमननेदयोः. etc. (Hama) ... कटिकर्दी (Medin.).

2 कर्नरंगतौ पुंलि (Medin.) नवुचाह्वं कार्तिकेयपुरे इति. अन्ये तु कर्नरंगपरुषाडः. मयं नावुचाह्वोपसं वखह्वं इति नावमित्यपरे (Dm.) = चारुता (?).

3 तित्तकर्दी (Sm. Cā.).

4 Also नवकुपुं पुं वा (NS.); Beng. नडया; *Boeria latifolia*.

5 शालिविह्वः (H.): निःशक्तदीर्घगोधूमः (ŚK); नर्कटहृदयं (Dm.).

6 Also chana. *Coposicum frutescens*, etc.

7 Usually so rendered but नोच is मिद. *Moringa pterygosperma*. Beng. बहिन.

and नोचा is कदलीफल. नोचः शोभाजने पुंलि (Medin.).

8 Also पिखवर्जर, date; राजजन्म बुधजन्म निखवर्जरयोः नियम् (Hama)

9 राजदवाह्यः शकः (Mins?).

84. लकुच (BP., KP., MrP., SKP.) Monkey-jack, Beng. मान्दार, डङ्गा, डेओ; *Artocarpus lakoocha*.¹
85. वच (MrP.) .. Sweet flagroot, Beng. वच; *Acorus calamus*.
86. वत्सक (BP.) .. Beng. कूर्चि; *Holarrhena antidysenterica*.
Syn. कुटजफल, इन्द्रयव.²
87. वास्तूक (BP., MrP.) .. = राजशाक, 83.
88. विदारौ (Ś., MrP.) .. Beng. भूँइकुम्डा; *Ipomoea digitata*; *I. paniculata*. Syn. कोट्टी, शालपणौ.³
- *89. विल्व (BP., KP.,* SKP.) Bael, Beng. वेल; *Aegle marmelos*. Syn. मालूर, श्रीफल.⁴
90. विस (KP.,* SKP.) .. Lotus stalk, Beng. पद्मनाल. Syn. मृगाल.
91. वेत्रांकुर (KP., MrP., SKP.) Tip of cane or reed, Beng. वेतेर आगा; *Calamus rotang*; *C. fascicularis*.
92. वैकंकत (BP., KP.)* .. Beng. वँइचि; *Flacourtia indica*; *F. ramontchi*. Syn. सुवा.
93. व्रीहियव (Prachetas, BP.) .. = यव, 81.
94. शतकन्द (KP.,* SKP.) Beng. शतमूली; *Asparagus racemosus*. Syn. शतावरी (NS.).
95. शीतकन्दली (KP.,* SKP.) Esculent root of lotus, Beng. पद्मकन्द; Syn. शालूक (NS.).⁵
- *96. शृंगाट, शृंगाटक (Ś., KP.,* MrP.) .. Water-chestnut, Beng. पानिफल, शिंगारा; *Trapa bispinosa*.
97. श्यामाक (BP., KP., MrP.) Beng. श्यामाधान; *Panicum frumentaceum*.
98. सतीन (MrP., NS.) .. Grey pea, Beng. देशीमटर; *Pisum arvense*; *P. sativum*.⁶

¹ लिकुचफलमेलावनेषु प्रसिद्धं (H.), again स च जम्बीरतुल्यफलगुल्मविशेषः (H.).

² इन्द्रयव may also be *Wrightia tomentosa*.

³ विदारौ रोगभेदे स्याच्छालीपणीक्षुग्मयोः (Hema); कृष्णवर्णभूकूष्माण्डीफलम् (PM.); तत्कन्दः (NS.); काङ्गलाकार लोहितपुष्पं (ŚK. commentary).

⁴ रक्तविल्व is prohibited.

⁵ कुमुदादिमूलम् (*Trikāṇḍāśeṣa*).

⁶ कलायस्त्रिपुटी ज्ञेयः सतीनो वर्तुलो मतः (Vyāḍi quoted by Bharata). *Dalvaṇamīśra* to the same effect.

- *99. सर्षप (BP., MrP.) .. Mustard, Beng. श्वेतसरिषा; *Brassica campestris*.¹
 100. सुनिषगगा (KP.*) .. Beng. सुषुणि शाक; *Marsilia quadrifolia (quadrifida)*.²
 101. सुवर्चल (KP., *SKP.).. (1) Wild mustard, Beng. हड्ढे; *Cleome viscosa*. Syn. सूर्यभक्ता, आदित्यभक्ता.
 (2) Beng. चैचको; *Marsilia dentata*. Syn. चुचु (H.).³

B. UNIDENTIFIED

- (1) उट्टग्रीव (KP.),⁴ (2) कम्पन (KP.*), (3) क्षणनालिका (KP.),⁵ (4) ग्रीवक (VP.),⁶ (5) पालेवत (Ś., KP., *VP., MrP., SKP.), (6) पौष्कर (MrP.),⁷ (7) प्रशन्तिका (BP., MrP.),⁸ (8) नीलकपित्थ (BP.),⁹ (9) भरुङ्ग (Ś., MrP.),¹⁰ (10) भूत (BP.),¹¹ (11) मध्वालु (KP., *SKP.),¹² (12) महाशाक (VP.), (13) मुञ्जातक (MrP.),¹³ (14) राजश्यामाक (MrP.), (15) लोच. (MrP.),¹⁴ (16) वारु,

¹ Black mustard or rye, राजसर्षप, राजिका, *Brassica juncea*, is prohibited.

² चांगरीसदृशो जलप्रभवः शाकविशेषः सुनसुनेति प्रसिद्धः (H.). वितुन्नशाकः (PM.). But कर्कटीसदृशं सुल्टिया (?) इति गौडप्रसिद्धः (NS.).

³ चुचु, चुचुरिति प्रसिद्धं (H.). सुवर्चल may mean a large number of plants, e.g. अतसी, ब्राक्षी, etc. ब्राक्षी may itself denote a large number of plants = सूर्यावर्तः, केविन्मारुपसदृशदण्डं अतिगलसदृशपत्रं लक्षणमाहः (Dm.).

⁴ तदाकृतिफलमुत्तरापथे प्रसिद्धं (H.).

⁵ नालिका is prohibited = *Corchorus capisularis*.

⁶ जम्बीराकारफलं काश्मीरेषु प्रसिद्धं (Lakṣmīdhara, H.). जम्बीरं पालियाल इति गौडप्रसिद्धं (NS.). A kind of date (M. W.). Also guava (VSS.). पारावतः कामरूपे फलं पाककाले धवललोहितं मधुरास्त्रं च (Dm.). तिन्दुकाकृतिफलं लघुपाण्डुपुष्पं नीलच्छदं हि कथितं पारेवतास्त्रं तत् पुष्कराश्रयमसमीपे प्रसिद्धं (ŚKC.). अथ पारेवतमस्त्रियास् । आरेवतो रैवतं च रैवतोऽपि सुधाफलः । मधुशस्याप्युलूनी स्त्री तद्भेदाः स्युरनेकशः ॥ दृष्ट्यारेवतं द्वीपखर्जूरौ द्वीपजादयः ॥—Keśava.

⁷ Lit. Lotus root, पुष्करमूलं; सुगन्धगन्धद्रव्यविशेषः, Bharata; root of *Costus speciosus*, *O. arabicus* or *Inula racemosa*, Beng. कुड (BhP.).

⁸ मध्यदेशे प्रसिद्धः (H.).

⁹ कपित्थ is prohibited.

¹⁰ काश्मीरदेशे प्रसिद्धः (H.). जलजं, मखाना इति आढ्यसंज्ञयां, भूकूष्माण्डमित्यन्ये (NS.).

¹¹ भूतदृक् means (a) शाखोट, Beng. श्याखोरा, *Streblus asper*; (b) स्योनाक, *Calosanthus indica*, *Bignonia indica* or (c) कलि or विभीतक, Beng. वहेडा, *Terminalia bellerica*. भूतदृक्स्तु शाखोटे स्योनाककलिदृक्चयोः (Hema).

¹² A kind of sweet yam, Beng. मौञ्जालु, दीर्घसुद्यनी (BhP. commentary); दीर्घरोमा मधुरैकरसः कन्दविशेषः मोञ्जालुरिति प्रसिद्धः (H.); रोमशमधुरास्त्रादं (Dm.).

¹³ गौडदेशे प्रसिद्धं फलं (H.); कन्दविशेषः, वनशूरणः (VSS.), *Amorphophallus campanulatus* (?). Vide कन्दः; ordinarily it means the grass भद्रमुस्ता, Beng. सर, *Saccharum arundinaceum*.

¹⁴ लोचक = कदली.

वारक (BP.), (17) शुभ (MrP.),¹ (18) सिञ्चन्ती (KP.),² (19) सुगन्धगन्धि (MrP.),³ (20) सुगन्धि (KP, VP.),⁴ (21) हरिश्यामाक (BP.).⁵

¹ शुभ = फेनिल (*Vaijayanti*).

² रुदन्ती (H.). A large number of meanings, e.g. नीलिनी = indigo plant (*Vaijayanti*).

³ कर्पूरचोरकः पिण्डालुकसदृशचौरितपर्णः सोधीति लाटदेशे प्रसिद्धः शाकविशेषः, कन्दविशेष इत्यपरे (H.).

⁴ = तुलसी or खल्लजौरक (*Vaijayanti*). It may mean any fragrant thing.

⁵ श्यामाक occurs in both BP. and MrP.
